Critical Opinions of this *Work.*

JOHN BULL.

' While the Author (the well-known Harrow Master) justly apologises for the production of a new Greek Grammar, he fully justifies doing so, not so much because his colleagues pressed him, as from the scholarlike and, above all, from the intelligible manner in which he simplified his *Greek Grammar Rules* into this *Brief Greek Syntax*, which bids fair to become a standard work.'

EDUCATIONAL TIMES.

' Mr. FARRAR's *Greek Syntax* differs in its method from all, or nearly all, preceding Greek Grammars ; partly in its freer, larger, and more unhackneyed treatment of the subject, and partly in its constant reference to the general principles of comparative philology, and in its endeavour, wherever practicable, to illustrate the idioms of Greek, by the similar idioms or peculiarities of other languages, especially English. . . . . The whole of this *Syntax* is very well done. Mr. FARRAR seems to have a happy way of explaining an intricate subject ; and we are sure that any fairly-instructed youth will find no difficulty in going through this volume without any aid from a teacher. The Author has made his *Greek Syntax* indeed a really readable work—something far beyond a compendium of dry rules. He gives many apt quotations from some of our best old English poets; and illustrates, often very happily, not a few peculiar constructions in Greek by reference to similar pages in other languages. . . . In freshness and interest, in copiousness of illustration, and in its freedom from all grammatical mysticism and pedantry, Mr. FARRAR's volume surpasses all the Greek Grammars we have seen.'

MUSEUM.

'Mr. FARRAR has produced a book in every way admirable, and calculated in no common degree to facilitate the study of Greek, and to make that study profitable for the educing the powers of the pupil. Mr. FARRAR has shewn by his previous works that he was thoroughly acquainted with the subject of comparative philology, and had taken a high place as an original thinker and discoverer in that department. He has applied his knowledge in this little work to the elucidation of Greek Syntax. Perhaps the most striking feature in the book is that Mr. FARRAR grapples, in a fresh, independent way, with every question of Greek Syntax that comes up. He knows when he knows a thing with certainty, and he states what he knows in remarkably clear and unmistakable language. He is equally decided in knowing when a point is justly a matter of doubt, and he is also equally distinct in stating where exactly the doubt arises, and how it arises. This is a feature of the utmost importance in a school-book. Most of the treatises on Greek Syntax often leave the young student at a loss as to what the meaning of the writer really is, and he is apt to go away from the perusal of these treatises with vague, imperfect ideas. This one feature of Mr. FARRAR's work will recommend it strongly to teachers. But there are many others which will make it exceedingly acceptable. Mr. FARRAR carries his comparative philology into all portions of the work, and gives his explanation of the formation of the tenses, of the derivations of particles, of the meaning of the various terms used in grammars, and their history, and many other things only to be got by much reading and research. He has also employed, to a large extent, analogous examples from a variety of languages, and he calls to his use, not merely classical Greek, but the Greek of the New Testament and Modern Greek. In one word, he has made the study of Greek Syntax an interesting study for boys, and he has done this at the same time that he has amply satisfied all the demands of the present stage of scholarship and of comparative philology.'

GREEK SYNTAX.

'Inter virtutes grammaticas habebitur aliqua nescire.'

QUINCT.

'Non obstant hæ disciplinæ per illas euntibus sed circa illas hærentibus.'   *Id.*

A BRIEF

GREEK SYNTAX

AND

HINTS ON GREEK ACCIDENCE:

WITH SOME REFERENCE TO

COMPARATIVE PHILOLOGY, AND WITH ILLUSTRATIONS FROM

VARIOUS MODERN LANGUAGES.

BY THE

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Author of 'The Origin of Language,' 'Chapters on Language,'
'Families of Speech,' &c.

EIGHTH EDITION.

LONDON:
LONGMANS, GREEN, AND CO.
1876.

PREFACE

TO

THE THIRD EDITION.

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I HAVE taken the opportunity offered me by the demand for a third edition to revise this Syntax carefully, to add a considerable number of illustrations, and to introduce some fresh matter which struck me as likely to be curious, interesting, or important. I have also corrected a few trifling blemishes which have been pointed out by the kindness of friends or reviewers. For the convenience of all who possess the previous edition, I have left the structure of the book and the numbering of the sections undisturbed.

I trust that these improvements may secure for this Syntax a continuance of the approval with which it has been generally received. I have tried, even more than in the previous editions, to illustrate many of the more remarkable idioms of English Syntax by comparing them with similar idioms in the classical and other languages.

April 1870.

PREFACE

TO

THE FIRST EDITION.

———◆◇◆———

THE PUBLICATION of a new Greek Grammar when there are already so many in existence, is an act which requires justification; and as it is also an act of some temerity, I will briefly state the causes that induced me to undertake the task.

I observed from the comparison of a large number of 'Grammar and Scholarship papers' that the same questions, —or questions involving the same points of scholarship,— recurred with a remarkable frequency. As there is a Grammar Examination every year at Harrow, I wished to draw up for my own pupils a manual which should, in as clear a manner as possible, give them some insight into these special points. With the encouragement, and by the wish, of some competent judges among the Harrow masters, I published in a small compass my card of 'Greek Grammar Rules,' in which I had attempted to fulfil this object; and in drawing up these rules it appeared to me that many most valuable points relating to them and to the general structure of the Greek Language, had not hitherto found their way into any ordinary schoolbook. I therefore thought that I could render a service to the cause of Classical Philology, by amplifying my 'Greek Grammar Rules' into a larger and fuller Syntax; and the great favour with which the 'Rules' were received, the

number of schools that adopted them, and the many eminent scholars and teachers who wrote to me to express their approbation of them, confirmed me in this belief.

I aimed above all things at making every point *intelligible* by furnishing for every usage (as far as was possible) a satisfactory reason; and by thus trying to eliminate all mere grammatical mysticism, I hoped that I should also render grammar *interesting* to every boy who has any aptitude for such studies, and is sufficiently advanced to understand them. On the latter point I venture to lay some stress. I have published elsewhere my reasons for believing that we commence too soon the study of formal grammar, and that this study, which is in itself a valuable and noble one, should be reserved to a later age and for more matured capacities than is at present thought necessary. I should never think of putting this Grammar into the hands of boys who have no aptitude for linguistic studies, or of any boys below the fifth or sixth forms of our public schools; and I have purposely avoided stating rules or reasons under a form in which they could be learned by rote. Taught in a parrot-like manner to crude minds, I believe that grammar becomes bewildering and pernicious; taught at a later age and in a more rational method, I believe that it will be found to furnish a most valuable insight into the logical and metaphysical laws which regulate the expression of human thought, and that it will always maintain its ground as an important branch of knowledge, and a valuable means of intellectual training.

All grammars must necessarily traverse a good deal of common ground, but the careful perusal of a very few of the following pages will prove, I trust, that this Syntax differs in its *method* from all, or nearly all, that have preceded it; partly in the more free and informal manner of treatment, partly in its perpetual reference to the general principles of Comparative Philology, and partly in its constant endeavour to leave no single idiom of Greek unillustrated by the similar idioms or peculiarities of other ancient languages, of modern languages, and of English. A good illustration often throws over an idiom a flood of light unattainable by the most

lengthy explanation; and I feel great hopes that a student
who has gone carefully through the following pages, will,
—in addition to what he will have learnt about ancient
Greek,—have acquired some insight into the principles of
his own, and of other languages. Further than this, I shall
have failed in my endeavour if he do not also gain some
interest in observing the laws and great cyclical tendencies
of Language in general. The historical development of one
language bears a close analogy to the historical development
of a large majority of the rest; and this is the reason why I
have called such repeated attention to *Modern* Greek, and to
the traces in Hellenistic Greek of those tendencies which in
Modern Greek are still further developed, and carried to their
legitimate result.

I am not so sanguine as to hope that I have escaped errors.
He would be a bold man, who, even after years of study
should suppose that he had eliminated all the chances of error
in treating of a language which is so delicate, so exquisite,
and so perfect a medium for the expression of thought, as the
Greek language is felt to be by all who have studied it. For
myself, I may candidly confess that I have entered on the
task with the utmost diffidence. Some critics may doubtless
regard as erroneous, views which I may have deliberately
adopted, and which I believe that I could adequately defend;
but independently of these I may doubtless have fallen into
positive mistakes,

> ' quas aut incuria fudit,
> Aut humana parum cavit natura.'

For the correction of any such errors I shall be grateful, and
I trust that they will neither be sufficiently numerous nor
sufficiently important to outweigh some other advantages.
My plan is necessarily, to a certain degree, tentative : if it meet
with any favour, the knowledge and the experience of others
may enable me in the future to introduce, from time to time,
considerable further improvements. I have given to it the
best thought and care at my command. With more leisure
I could doubtless have rendered it far more perfect; but I

hoped that the result might still be found commendable, however much I may have fallen short of even my own standard of ideal perfection. The inability to reach the excellence which would have been attainable under more favourable circumstances is no excuse for declining to attempt anything at all.

It is unnecessary to give a list of the large number of grammars, monographs, and works of scholarship which I have felt it a duty to consult in the composition of these pages. I believe that I have not neglected any Greek grammar of great importance; and special obligations will be found acknowledged in their proper place. I have of course constantly referred to the chief works on Comparative Grammar both English and German, and to that immense repertory of Greek scholarship, the Greek Grammar of Mr. Jelf. I have found much that was most useful in Bernhardy, in Burnouf, in Winer, in Madvig, in the Student's Greek Grammar of Dr. Curtius edited by Dr. Smith, in Mr. Miller's Greek Syntax, and in '*Die wichtigsten Regeln der Griechischen Syntax*' by Dr. Klein. There are however three authors to whom I am under more peculiar and extensive obligations, viz., Mr. F. Whalley Harper, Dr. Clyde, and Dr. Donaldson. Mr. Harper's book on 'The Power of the Greek Tenses' has rendered me most material assistance in treating that part of the subject. The well-known works of Dr. Donaldson have been constantly in my hands, even when I venture to dissent from the conclusions of that admirable scholar. The Greek Syntax of Dr. Clyde, which is much less known in England than it ought to be, is a most suggestive and valuable book, to which I have been under *constant* obligations. I have often been surprised by finding that it was unknown to English teachers to whom I have mentioned it. If its arrangement had been a little more convenient, and if it had seemed to be well-adapted for school usage in our higher forms, I should not have undertaken my present task. I am indebted to Dr. Clyde's work for many hints and many illustrations, all or most of which I believe that I have acknowledged in their proper places. If in any instance (and especially in the treatment of the Moods) I should have omitted to do so, I must

content myself now with this more general reference to his Syntax, and to the other admirable books which I have just mentioned. I have gained more *suggestions* from the study of them than it was always possible specifically to acknowledge.*

One pleasant task remains. I have to offer my warmest thanks to the Rev. Dr. Collis, the distinguished Head Master of Bromsgrove School, and to my friend and colleague E. M. Young, Esq., Fellow of Trinity College, Cambridge, for their kindness in helping me to get through the task of correcting the proof sheets. Mr. Young was good enough to correct for me the sheets of the earlier part of the book; Dr. Collis, though I am personally unknown to him, yet with a kindness for which I hardly know how to express sufficient gratitude, not only helped me to revise and correct the proofs of the entire book, but constantly enriched them with many acute and interesting suggestions, the result of his own ripe learning and judgment. Should this Syntax succeed in rendering the study of Greek Grammar more fruitful and more interesting, some of its success will be due to the kind offices of that well-known scholar.

F. W. FARRAR.

HARROW:
   March, 1867.

* I may observe that the same fact or rule is in some instances *intentionally* repeated.

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————•◇•————

INTRODUCTORY.

THE GREEK LANGUAGE.

1. The Greek Language belongs to the Aryan or Indo-European family of languages.

2. There are two great recognised Families of Language, the Aryan and the Semitic. These languages are spoken by the most advanced and civilised of human races. The other languages of the world, which may be classed together under the names Sporadic or Allophylian, have not yet been reduced to any unity, but fall under a number of different divisions.

3. The Semitic languages are Hebrew, Phœnician, Carthaginian, Aramaic (i.e. Syriac and Chaldee), and Arabic. The name 'Semitic' is purely conventional, and they might conveniently be called, from their geographical limits, Syro-Arabian.

4. The Aryan languages consist of eight main divisions, which we may call the Sanskritic, Iranic, Hellenic, Italic, Lithuanian, Sclavonic, Teutonic, and Celtic. The name Aryan is derived from the title *Arya*, 'noble,' which was arrogated to themselves by the first founders of the race.

5. The Aryan family of languages is the most perfect family in the world, and Greek is the most perfect language in this family; it is 'the instinctive metaphysics of the most intelligent of nations.'

6. Again, there are four different Classes of Languages, divided according to their *structure*.

These morphological or structural divisions are:

i. Isolating languages, which have no proper grammar, and in which the words suffer no change to express any shades of thought or varieties

of circumstance ; of these Chinese is the chief.   Thus in Chinese the prayer 'Our Father which art in heaven,' assumes the form 'Being heaven me-another (= our) Father who ;' a style not unlike the natural language of very young children.   Isolating languages are perhaps the oldest of all, and yet by that curious cyclical process which is observable in language, many modern languages in the last stage of their history resemble them.   For instance, Chinese has *never possessed* cases or inflections of any kind, and English has *lost* nearly all which it once possessed ; or, as Dr. Latham expresses it, Chinese is *aptotic*, English *anaptotic*.

ii. Agglutinating, like the Turkish, in which the material elements of words (root or stem), and the formal elements (pronouns, indicating space, position, &c.), are juxtaposed in one word *without undergoing any modification*.   In these languages all compound words are *separable*, i.e. the component parts are not fused together and altered in the process, but are merely parathetic or joined *mechanically*, as in the English words star-fish, railroad, clock-work, &c.

iii. Polysynthetic (also called holophrastic or incorporant), in which, as in Basque, and in the aboriginal languages of America, *each sentence* is one long compound word, and is an agglomeration of simple words 'in a violent state of fusion and apocope,' e.g. in one of these languages *nicalchihua* means 'I build my house,' but neither *ni* 'I,' *cal* 'house,' or *chihua* 'make,' can be employed as separate words.*

iv. Inflectional languages, in which, as in Greek and Latin, the material elements (roots), and the formal elements (pronouns, &c., expressive of various modifications), are united by synthesis into one inseparable whole, and in which the inflections have so entirely lost their force as separate words that their very origin is often undecipherable.

7. Greek presents the most perfect specimen of an inflectional or synthetic language.

8. A language which gets rid of inflections as far as possible, and substitutes separate words for each part of the conception, is called an *analytic* language ; and next to Chinese (which has never attained to synthesis at all) few languages are more analytic than English.   Thus in *nouns* we have only retained one case-inflection, viz. the s which is a sign of the genitive ; and in verbs only one inflection to express *tense*, the -d in past-aorists, as I loved (= I love-did).   Yet English continues to be a thoroughly synthetic language, and it contains hundreds of single words which in any isolating language would require four or five *separate* words for their expression.

9. A synthetic language will express in *one* word what requires many words for its expression in an analytic language, as will be seen by an instance or two : e.g.

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* Strange as this *holophrasis* may appear to us, there are distinct traces of it both in Greek and Latin ; see *Origin of Language*, p. 174.

φιληθήσομαι, *amabor*, I shall be loved, *Ich werde geliebt werden.*

πεφιλήσομαι, I shall have been loved, *Ich werde geliebt worden sein.*

ἐτετιμήμεθα, *honorati eramus*, we had been honoured.

λύσωμαι, *que je me sois délié.*

λελυσοίμην, may I have been unloosed! *que j'eusse dû être délié!*

ᾤχετο, *abierat*, il s'en était allé.

Similarly the synthetic character of the *Semitic* languages enables them to express by an affix or a suffix some modification of meaning, which in modern languages would necessitate one or more separate words for its enunciation; e.g. to render the one word וְהִרְכַּבְתִּיךְ *vehirkabhteeka*,* we require at least seven words, 'and I will cause thee to ride;' and yet in spite of this the one Hebrew word expresses *more* than our seven, for it implies that the person addressed is a male, so that in fact to give the full meaning of that one word we should require *the nine words,* 'And I will cause thee, O man, to ride.' No instance could illustrate more forcibly than this the difference between Synthesis and Analysis in language.

10. The tendency of all languages, at least in *historic* times, is from synthesis to analysis, e.g. from case-inflections to the use of prepositions, and from tense-inflections to the use of auxiliaries. This tendency may be seen by comparing *any* modern language with its ancestor, e.g. Arabic with Hebrew, Bengali with Sanskrit, Persian with Zend, Danish with Icelandic, German with Gothic, or English with Anglo-Saxon.

11. It may also be constantly illustrated by a comparison of Modern with ancient Greek, for which reason Modern Greek is often referred to in the following pages. But the *simplest* way of studying the tendency is to compare Latin with any of those six Romance languages (Italian, French, Spanish,

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* Ancient Hebrew, says Herder, 'seeks like a child to say all at once.' This reminds us of the remark in Le Bourgeois Gentilhomme. Mons. Jourdain: 'Tant de choses en deux mots? Cov. Oui, la langue turque est comme cela, elle dit beaucoup en peu de paroles.' Göthe remarks of *French*, 'O eine Nation ist zu beneiden, die so feine Schattirungen in einem Worte auszudrücken weiss' (Wilhelm Meister); but the remark is true in a far higher degree of Greek than of any other language; e.g. to represent *fully* in French the word ἀντιπαρεξάγειν, we should require 'faire sortir une armée en face de l'ennemi, et la mener contre lui'— thirteen words for one. See Burnouf, *Méthode pour étudier la langue grecque,* p. 165.

Portuguese, Wallachian, and Engadinish) which have been immediately derived from it; e.g. *amabo* becomes in French *j'aimerai*, which is a corruption of the analytic expression *Ego amare habeo* I have to love.*

12. The advantage of a synthetic language lies in its compactness, precision, and beauty of form; analytic languages are clumsier, but they possibly admit of greater accuracy of expression, and are less liable to misconception. What they lose in euphony, force, and poetic concision, they gain in the power of marking the nicest shades of thought. What they lose in elasticity they gain in strength. If they are inferior instruments for the imagination, they better serve the purposes of reason. Splendid efflorescence is followed by ripe fruit. In the tragedies of Æschylus and the odes of Pindar, marvellous as is the power which crams every rigid phrase with the fire of a hidden meaning, we yet feel that the form is cracking under the spirit, or at least that there is a tension injurious to the grace and beauty of the general effect. A language which gets rid of its earlier inflections,—English for instance as compared with Anglo-Saxon,—loses far less than might have been supposed.

13. It is most important to observe that *no inflection is arbitrary*; it is now certain that every inflection is the fragment of a once separable word, having its own distinct meaning. Among all the richly-multitudinous forms assumed by the Greek and Latin verbs, there is not one which does not follow some definite and ascertainable law. The actual analysis of the inflections has been carried to considerable perfection; but the derivations of many of them are as yet to a certain extent disputable and uncertain. The wise warning of Quinctilian is still required, 'Inter virtutes grammaticas habebitur aliqua nescire.'

14. Parsing,—the hopeless stumbling-block of so many young students,—loses its difficulty and repulsiveness, when it is once understood that there is a definite recurrence of the same forms in the same meaning, and that the distorted shape assumed by some words is not due to arbitrary license but to regular and well understood laws of phonetic corruption.

15. i. For instance, the word ἐβουλεύσαντο means 'they took counsel for themselves;' we express the same conception by five words, and should require seven, but that we *do* possess

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* For further remarks on this subject see *Origin of Language*, pp. 173–181.

an aorist* ('took') in English verbs, and also an inflection
's' to express the plural; but if we analyse the word
ἐβουλεύσαντο we shall have to write it

$$ \text{ἐ-βουλεύ-σ-α-ντ-ο,} $$

and shall find that it consists of six† parts, viz.:

1. An augment ἐ (the fragment probably of the same root
   which we find in the preposition ἀνά, expressing *indefi-
   nite past time*).
2. A root or stem, βουλευ.
3. A tense-letter, σ, here characteristic of the first aorist,
   and derived from the root *as* to be.
4. A vowel, α, used as a tach between the tense-letter
   and the person-inflection.
5. The relic of a pronoun, ντ, characteristic of the third
   person plural. Perhaps we ought to call this the
   relics of *two* pronominal roots, *ana*, and the demon-
   strative *-ta* [*he* and *he = they*].‡ This termination
   was slurred in pronunciation, as we see from the Latin
   forms *fuere, amavere*, &c.
6. A voice letter, ο, indicating the passive or middle.

ii. Similarly, ἐ-τε-τίμ-η-ντ-ο consists of six parts, the re-
duplication being used to mark the perfect, and the augment
to place this perfect event still farther back in the past.

iii. So too in Latin, such a word as amabantur is analysed
thus: ama-ba-nt-u-r = root + sign of the imperfect + sign of
the 3rd pers. plur. + junction-vowel + pronominal elements.
In this instance we know that 'ba' is a fragment of the root
which we find in the auxiliary verb φυ, fu, &c., and the original
form may have been *am-a-ba-nt-u-se*.

iv. Again, take such a form as λυθήσομαι, 'I shall be
loosed;' this, when analysed, is λυ-θ-η-συ-μαι, and consists,
no less than the English phrase, of five parts, viz.:

1. The root λυ-.
2. θ- the relic of the root *dha*, to do or make : this mean-
   ing is preserved even in the Greek τίθημι, as τί κε θεῖμεν;
   Sapph. *fr.* 62.

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* When this aorist is formed *qualitatively*, i.e. by mere internal modi-
fication of the root as in take, took, (which is the ordinary Semitic
method,) it is called a *strong* aorist; when it is formed by the addition
of some extraneous word as love, love-did (=loved), it is called a weak
aorist.

† See Dwight's *Modern Philology*, ii. p. 274.

‡ See A. Schleicher, *Vergleichende Grammatik*, § 276.

3. η- the representative of the root *ja* = ire (εἶμι), to go.
4. σο- the future sign, which we find in ἔσο-μαι, eso (ero).
5. μαι, the first personal pronoun (in oblique case).

The whole conception therefore is synthetically built up of the elements There will be (σο) a going (η) to make (θ) me (μαι) loose (λυ).* Thus the two auxiliary verbs 'to go' and 'to be,' however much disguised, occur in every Greek and Latin future.

15 (*bis*). i. Sometimes the original constituent elements are greatly obliterated.

Take, for instance, the pluperfect ἐπεπηγειν, or, to use the more Attic form, ἐπεπήγη. This is resolvable into ε-πε-πηγ-εα, i.e. augment + redupl. + root + auxiliary. This εα is really εσ-αμ (cf. eram), which is the root εσ, a junction vowel α, and the first personal pronoun.

ii. The traces of a previous form of the word are sometimes unexpectedly preserved in the accentuation. Thus ἔλυον, in the 1st person plural, is proparoxytone; but in Doric the 3rd pers. plur. is accented ἐλυόν. The reason of this is that the 1st person was originally ἔλυομ (cf. inquam, sum, and the provincial Ich bim = Ich bin); but the 3rd pers. plural has been softened from an original ἐλυοντ.

iii. It will be seen that this analysis of Greek inflections depends entirely on the distinction between the *material* and *formal* elements of words, i.e. between the stem or inflective base (which the Hindoo grammarians call the *anga* or body) of a word, and the various affixes or suffixes, which indicate its special meaning and relations. This distinction was unknown or disregarded until the discovery of Sanskrit led to the study of Indian works on grammar; but it is a distinction of extreme importance, and one which reduces grammatical conceptions to an extreme simplicity.

The *root* of a word must be carefully distinguished from its *stem*.

A root is the ultimate constituent sound of a word reduced to its simplest form. It is in fact the core, or vocal skeleton of a group of kindred words. In some languages, as in Chinese, all words are also roots, and their mutual relations are only indicated by position.

'The Indian grammarians called a root *dhâtu*, from *dhâ*, to nourish: *dhâtu* means any primary or elementary substance, and consequently shows that these grammarians looked on

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* See A. Schleicher, *Vergleichende Grammatik*, § 300.

roots as the primary elements of words.'—Ferrar, *Comp. Gram.* p. 178.

All roots are either verbal (i.e. predicative) or pronominal (i.e. demonstrative).

The *stem* of a word is what remains of the word when its inflections have been removed. It *may* be identical with the root: e.g. οπ-, στιχ-, *duc-*, are both the stems and the roots of ὄμμα, στίξ, and *dux*. But more often the stem is the root already modified and followed by various suffixes, as in στοῖχο-ς, ὀπτικό-ς, *ductili-s*. Thus of πρᾶγμα the root is πραγ-, but the stem is πραγματ. The stem, says Bopp, may be considered as a sort of *general* case, never employed in an isolated form, but which in a compound word takes the place of all cases: e.g. τελες-φόρος, λογο-γράφος. Some stems are consonant, some vocalic.

The *inflections*, or formal elements of a word, are those little syllables—the relics of pronouns and auxiliary verbs—which express the mutual relations of ideas, the various conditions of time, space, and circumstance. Elastic in their form and fluid in their meaning, they lend themselves to the expression of all modifications in the sense, and add in a marvellous degree to the clearness, wealth, and freedom of language (see Bréal, Bopp, *Gram. Comp.* II. xxviii.).

16. The reasons why we spend so long a time in acquiring a mastery over the Greek language are manifold. We do so partly because it is one of the most delicate and perfect instruments for the expression of thought which was ever elaborated by the mind of man, and because it is therefore admirably adapted, both by its points of resemblance to our own and other modern languages, and by its points of difference from them, to give us the Idea or fundamental conception of all Grammar; i.e. of those laws which regulate the use of the forms by which we express our thoughts. Again, Greek is the key to one of the most astonishing and splendid regions of literature which are open for the intellect to explore, —a literature which enshrines works not only of imperishable interest, but also of imperishable importance (both directly and historically) for the development of human thought. It is the language in which the New Testament was first written, and into which the Old Testament was first translated. It was the language spoken by the greatest poets, the greatest orators, the greatest historians, the profoundest philosophers, that the world has ever seen. It was the language of the most ancient, the most eloquent, and in some respects the

most important of the Christian fathers. It contains the record of institutions and conceptions which lie at the base of modern civilisation, and at the same time it contains the record, and presents the spectacle, of precisely those virtues in which modern civilisation is most deficient. Nor is it an *end* only; it is also a *means*. Even for those who never succeed in reaping all the advantages which it places within their reach, it has been found to be in various nations and ages* during many hundred years, one of the very best instruments for the exercise and training of the mind. It may have been studied irrationally, pedantically, and too exclusively; but though it is desirable that much should be superadded, yet with Latin it will probably ever continue to be,—what the great German poet Göthe breathed a wish that it always should be,—the basis of all higher culture. 'Greek,† the shrine of the genius of the old world, as universal as our race, as individual as ourselves; of infinite flexibility, of indefatigable strength, with the complication and the distinctness of nature herself, to which nothing was vulgar, from which nothing was excluded; speaking to the ear like Italian, speaking to the mind like English; with words like pictures, with words like the gossamer film of the summer; at once the variety and the picturesqueness of Homer, the gloom and the intensity of Æschylus; not compressed to the closest by Thucydides, not fathomed to the bottom by Plato, not sounding with all its thunders, nor lit up with all its ardours, even under the Promethean touch of Demosthenes himself.'

THE ALPHABET.

1. The Greeks borrowed their alphabet from the Phœnicians. It originally consisted of sixteen letters, which were said to have been introduced by Cadmus. Hence Ausonius calls letters, ' Cadmi nigellæ filiæ.' ‡ The name Cadmus is probably a mere mythical personification of the Hebrew word קֶדֶם *Kedem* ' the East.' §

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* For the study of Greek formed one of the main branches in the education of the young Romans.

† H. N. Coleridge, *Introduction to the Greek Classic Poets.*

‡ Auson. *Ep.* iv. 7. It is sometimes stated that, according to Hesychius, ἐκφοινίξαι may mean ' to read ' with a reference to Phœnician letters. This is not the case. His gloss is ἐκφοινίξαι, ἀναγνῶσαι, for which Abresch doubtfully suggested ἀναγνῶναι; but probably the word should be αἱματῶσαι.

§ This word also means ' the ancient.' See Ps. xliv. 2, &c.

2. These original sixteen letters, called τὰ Φοινικήϊα (**Herod. v. 58, 59**), or τὰ ἀπὸ Κάδμου, or τὰ Πελασγικά, were probably as follows :— ·

<div align="center">

Α Β Γ Δ

Ε F Η Θ

Ο Π Ϙ Τ

</div>

and the liquids Λ Μ Ν Σ.

In this list F is digamma; Ϙ is koppa; Η is the sign of the aspirate.

The arrangement of this alphabet is evidently systematic, viz., α followed by three mediæ, ε followed by three aspirates, ο followed by three tenues; and the four liquids (see Donaldson, *New Cratylus*, ch. v.).

The other letters of the Semitic alphabet were gradually borrowed. The Semitic alphabets, however, differ from the Aryan: i. in having no vowels; ii. in being arranged in no *phonetic* order.

2 (*bis*). The names Epsilon, Upsilon, Omega, Omicron were wholly unknown to the ancients, and were not introduced till the vowel-sounds were confused. It is now known that ψιλόν is opposed not to δασύ (as *smooth* to *aspirate*) but to δίφθογγον. Plat. *Orat.* 393 D.; *Athen.* x. 453 F. Υ and Ω should bear the same name as they do in English, unless 'Omega' be retained for its association. Ε was called εἶ, Ο was called οὖ. Hence Ο was a positive refusal. When Dionysius the Tyrant invited Philoxenus to Syracuse, his only answer was a page of circles, one within the other, ⊙, ἐμφαίνων ὅτι πολλάκις καὶ σφόδρα ἀρνεῖται. Hence τὸ Φιλοξένου οὖ became the proverb for any emphatic negative. The Lacedæmonians gave a similar answer to Philip of Macedon. Plut. *De Garrulit.* c. 21; Auson. xxiv. 36, 37.

3. The digamma, or vau, F (βαῦ), and koppa, ϙ (κόππα), represent the Hebrew ו *vau*, and ק *kooph*. Although found in some old inscriptions, they early fell out of use in Greek; but are retained in Latin under the forms of F and Q. The digamma was replaced by υ and φ;* ϙ by κ and χ. Η, which

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* The digamma F was evidently in use when the Homeric poems were composed; but it had ceased to be employed as a *written* character when they were first preserved in manuscripts; hence such apparent hiatuses as ὅσσα ἔοικε at the end of an hexameter line. The first grammarian who called attention to it was the celebrated Apollonius Dyscolus in the time of Hadrian. In many Greek words *o* very early took its place, as we see by finding Fαξος for Ὄαξος on old coins, and by a comparison of

was originally an aspirate, and continues to be so in the Latin H, was adopted as a sign of the double ε. Palamedes is the legendary inventor of υ, φ, and ψ; Simonides and Epicharmus are variously asserted to have added the two other double letters ξ and ζ, and the long vowels η and ω (Eurip. *Fr. Palam.*; Plin. *N. H.* vii. 26).

The entire Greek alphabet of twenty-four letters, as it now stands, is said to have been first used by the Ionians of Asia Minor, and hence is called τὰ Ἰωνικὰ γράμματα. It was early adopted by the Samians; and it is very probable that Herodotus, who often resided at Athens, and was a warm friend of the poet Sophocles, first introduced it among the educated Athenians. Hence (even *before* the archonship of Euclides) when Euripides introduces a peasant who cannot read, *describing* the written characters of the word Θησεύς, he distinguishes between η and ε.* The passage, which is a very interesting one, is preserved by Athenæus (*Deipn.* x. 79, 80) in his curious chapters on the Greek alphabet.

4. The Ionian letters were not, however, formally adopted by the Athenians, or used in public monuments, *until* the archonship of Euclides, B.C. 403. Hence they are called τὰ γράμματα τὰ ἀπ' Εὐκλείδου ἄρχοντος. The alphabet of

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οἶδα, οἶκος, οἶνος with the Latin video, vicus, vinum; in others υ, as we see by comparing βασιλεϜς (still pronounced vasilefs in Modern Greek) with βασιλεύς, and by the absence of contraction in πλέω, ῥέω, χέω, which are the ultimate forms of πλεϜω, πλεύω (cf. aor. ἔπλευσα), &c. The digamma was called Æolic, because it was retained latest in that dialect; and the traces of it abound in Latin, which resembles Æolic more than any other form of Greek. It is represented in Latin by various letters, as b, p, f, and especially v. Thus πρᾶϜος becomes probus, δαϜις daps, Ϝορμίαι Formiæ, ὠόν, ἔαρ, ἔσπερος, ἴον, ovum, ver, vesper, viola, &c. It may however be considered probable that the Ϝ had a complex sound, viz. the sound of a guttural combined with a labial, a fact which is etymologically of the utmost importance, since it accounts for many otherwise impossible letter-changes in Greek words. See Garnett, *Philolog. Essays*, p. 241 seqq. The Ϝ is fully handled in Ferrar's *Comparative Grammar*, pp. 87–90. He says it had nearly the sound of w, quoting Dionysius of Halicarnassus, who defines it as ου συλλαβὴ ἐνὶ στοιχείῳ γραφομένη.

* He describes the H thus:

πρῶτα μὲν γραμμαὶ δύο
ταύτας διείργει δ' ἐν μέσαις ἄλλη μία.

and E thus:

ἦν μὲν εἰς ὀρθὸν μία
λοξαὶ δ' ἐπ αὐτῆς τρεῖς κατεστηριγμέναι.

Similarly, Agathon in his *Telephus*.

twenty-one letters (i.e. all except ξ, ψ, ω, the three which were *last* adopted), is called τὰ Ἀττικά.

5. Besides the obsolete Ϝ and ϙ, the Greeks at one time had a letter Σάν, the representative of the Hebrew *Zain*; it was ousted by ζ, which properly was the representative of the Hebrew *Shin*. Both Σάν and Κόππα were retained as marks of the breed of horses; a horse branded Σάν was called Σαμφόρας,

οὐκ ἐλᾷς ὦ Σαμφόρα; Arist. *Eq.* 603; cf. *Nub.* 122;

and was guaranteed as being of a particular breed. A horse branded with Κόππα* was called Κοππατίας, and was supposed to be of the Corinthian breed descended from the fabled Pegasus. Hitzig, however, thinks that these two letters were used in branding horses to represent the first and last letters of קָדֹשׁ *Kodesh* 'holy,' i.e. precious.

5 (*bis*). i. Koppa (kooph = Q) was obviously valueless, as K could easily supply its place. In Latin, where K was not an indigenous letter, an irate grammarian called Q 'littera mendica, supposititia, vere servilis, manca, et decrepita; sine *u* tanquam bacillo nihil potest, et cum *u* nihil valet amplius quam *k*.'

ii. The letter yod, though obsolete in Greek, leaves repeated traces of its presence. Thus ἀμείνων, κτείνω, στέλλω, κορύσσω are assimilations for αμενγων, τενγω, στελγω, κορυγγω; μᾶλλον is for μαλγον, μέλαινα for μελανγα, τέρεινα for τερενγα. We can often detect the original existence of this *yod* by referring to the Latin; e.g. farci*o* is the Latin equivalent of φράσσω.

6. The discovery of the Alphabet, and its representation by signs, must always rank among the very highest discoveries of human ingenuity; probably, however, the discovery was very gradual.

Writing seems to have passed through three stages; viz.:

1. The pictorial stage, in which, as in hieroglyphics, and the Mexican picture writing, each object was represented by its picture, and abstract, immaterial things by some picture which metaphorically indicated them.

2. These pictures were taken to stand not for the *object itself*, but for the syllable which named the object; e.g. a picture of the sun stood no longer for the sun itself, but for the word, sound, or syllable which meant sun (this in Egyptian is *Ra*, so that a picture of the sun would stand in any word in which the syllable *ra* occurred).

3. The picture was taken for the letter with which the syllable it represented commenced (so that in Egyptian a picture of the sun would

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* We still find ϙόρινθος in inscriptions, &c., for Κόρινθος, and it is found in the inscription on a helmet brought by Col. Leake from Olympia, ϙοιος μαποεσεν = Κοῖός μ' ἐποίησεν.

stand for *r*). We can still trace the pictorial origin of the Hebrew alphabet, from which the Greek is derived. Thus aleph (*alpha*) means *ox*, and is represented by א, originally ∀.

Beth (*beta*) means *house*, and is represented by ב, originally Λ, a tent, and so on. To this day we can trace back our sign for the letter *m* to the wavy line which was the conventional representation of water. See *Chapters on Language*, p. 139.

LETTERS AS NUMERALS.

7. The letters of the alphabet from α to ω are used in regular order to number the twenty-four books of Homer; but, besides this, they had the following numerical values, which should be remembered, because they not unfrequently occur in Greek books. When used as numerals, the letters are distinguished by a dash, as α′, β′, &c.

α′ to ε′ stand respectively for 1, 2, 3, 4, 5. Then to make up for the lost digamma the sign ϛ′, called *stau* or *stigma*, was used for 6. ζ′ to ι′ stand respectively for 7, 8, 9, 10. Then ια′, ιβ′, &c. for 11, 12, &c. κ′ is 20, κα′ 21, κβ′ 22, &c. Then λ′=30, μ′=40, ν′=50, ξ′=60, ο′=70, π′=80; but the next letter ρ′=100. From this fact we see at once (as in the corresponding numerical gap for the lost digamma between 5 and 7) that a letter has been lost; this is the letter koppa ϙ, which is accordingly retained as the sign of 90.

The remaining letters from σ′ to ω′ are used for the hundreds from 200 to 800. For the number 900 the Greeks use the obsolete sanpi ϡ or *sp*, the reverse of ψ or *ps*.

For the thousands the dash is placed *beneath* the letter to the left; thus ͵α=1000, ͵β=2000, ͵γ=3000, &c.

Thus 1865 would be expressed in Greek by ͵αωξε′; and 10,976 by ͵ιϡοϛ′.

8. The word Alphabet, which is comparatively late, is derived from the first two letters α, β.* The letters considered as elementary *sounds* are called στοιχεῖα; considered as written *signs* γράμματα.

9. The earliest known piece of Greek writing (not later than B.C. 600) is on a prize vase brought from Athens by Mr. Burgon. It runs from right to left,† and is—

ΙΜΕ ΝΟΛΘΑ ·ΝΘΞΝΙΘΘΑ ΝΟΤ

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* The Latin *elementa* (perhaps = *ol-e-mentu-m*, from *ol-ere*) has been by some derived from the three liquids, *l*, *m*, *n*; and there is something to be said for this derivation, strange as it may appear. See Hitzig, *Die Erfindung des Alphabetes*, S. 13, 14.

† The modes of writing varied; some inscriptions are found in which

or τῶν Ἀθήνηθεν ἄθλων εἰμί, 'I am one of the prizes from Athens.' Here we see o for ω, and ε for η. The shape of the Λ is, however, more modern than the shape V which is retained in the Latin L.

PRONUNCIATION.

10. The Greek consonants were probably pronounced much as we pronounce them now, except that φ, which we pronounce as f* (compare φώρ *fur*, φηγός *fagus*, φράτωρ *frater*, φάναι *fari*, &c.), was probably more often pronounced like *ph* in ha*ph*azard. We know that the Macedonians pronounced it like p, and talked of Πίλιππος. But although graphically φ was represented in Latin by *ph*, yet in all the words of the original Aryan stock the Greek φ appears in Latin as *f* (e.g. φέρω *fero*, φήμη *fama*, &c.). That there was, however, a distinction between the two in sound appears from Cicero's ridicule of the Greek witness who could not pronounce Fundanius (Quinct. *Just. Or.* i. 4. 14). See Ferrar's *Comp. Gram.* p. 108.

Zeta was probably pronounced like the *s* in *maison*. It was a weak sibilant, which often has its origin in the obsolete *yod*. Cf. Ζεύς with Dyaus, and ζα with διά.

11. The school of Erasmus used to dispute with that of Reuchlin whether the η should be pronounced like our *i*, as in Modern Greek, or like our *e*. This is what is meant by the quarrel between Itacists and Etacists, of which we hear so much at the revival of letters. Neither were exactly right, for η must have had the sound of *āā*, since it was used to represent a sheep's bleat, as in the line of Cratinas:

ὁ δ' ἠλίθιος ὥσπερ πρόβατον βῆ βῆ λέγων βαδίζει,
'but the booby goes saying *baa baa* like a sheep.'

ι was clearly pronounced as in French, for κοΐ, κοΐ, is a pig's squeak, Arist. *Acharn.* 780; and ποΐ, the peewit's cry, *Av.* 227.

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the words are written from the top to the bottom, which is called κιονηδόν; others are written first from right to left, and then from left to right, as the ox turns in the furrow; this style is called βουστροφηδόν. (Pausan. *Eliac.* i. p. 338.) The ἄξονες and κύρβεις of Solon are said to have been written βουστροφηδόν (Hesych. s. v.), as is the famous Sigean inscription. Originally none but capital letters were used, which is called the Uncial style; the ordinary cursive Greek letters are not found in MSS· till the eighth or ninth century.

* Ph is the more frequent Latin equivalent of φ, as in *philosophia*, &c.

αὖ must have been pronounced 'ow,' since bow-wow, a dog's bark, is in Greek αὖ αὖ (Aristoph. *Vesp.* 903); and to bark is βαυβάζειν, *baubari*.

οὖ must have been pronounced oo, as we see in the onomatopoetic * word βοῦς (compare our childish mōō-cow); and the exclamation ἰοῦ for ugh!

CLASSIFICATION OF LETTERS.

12. i. It is of the utmost importance to know and to remember the divisions of the letters; a division which lies at the root of all etymology. For, as a general rule, it is only letters pronounced by the same organ that are etymologically interchangeable (dentals with dentals, labials with labials, &c.). Whenever it *appears* to be otherwise, † we may generally assume that *both* letters existed in the original form. Thus *bis* does not come from δίς, but the *b* represents the *w* in the Sanskrit *dwis*; nor is βανὰ derived from γυνὴ but from the Ϝ in γϜανά. Similarly μέλας and κελαινὸς are the same word, but the original form of the word was κμέλας, and the labial μ has not been interchanged with the guttural κ. Similarly σὺν and *cum* are the same word, but the fact is accounted for by the form ξύν=κσυν (cf. καπ-νὸς and *vap*-or with the Lithuanian *kvap-a-s*).

Donaldson, who claims to have discovered this principle (art. Philology, *Enc. Brit.* p. 539), calls it 'the law of divergent articulations.' Older grammarians called it *Metalepsis*; e.g. Sanskr. *paktas*=πεπτός=*coctus*; but *p* cannot pass into *k*, so that Sanskrit differs from Greek in *Inlaut*, and from Latin in *Anlaut*. But even in Quinctilian's time *coquus* was pronounced *quoquus* (*Milt. Or.* vi. 3. 47); and here we see the origin of the divergent forms of the word, since *qv* = *kp*. Similarly, by comparing *vivus* and 'quick' ('quick and dead'), we are led to an original form *qviqvus*. Cf. Gothic *quivs*. See on this whole subject Curtius, *Grundzüge d. Griech. Etym.* n. 36. 2A; Corssen, *Lat. Formenlehre*, p. 28.

ii. The vowels (φωνήεντα) are a, ε, ι, υ, ω.

iii. The consonants are divided into: i. semi-vowels (ἡμι-

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* An onomatopœia is a word formed in imitation of a sound.

† The digamma Ϝ was really and originally a compound of γ or σ and υ; 'and from their combination, and from the different changes which they separately and together admit of, arises that great variety of letters which are traced to an original identity.' Donaldson, *Gk. Gr.* p. 10.

φωνα) or liquids, which are λ, μ, ν, ρ, and the sibilant σ; ii. double letters, ζ, ξ, ψ; and iii. mutes (ἄφωνα), which do not form a syllable, unless a vowel follows them.

iv. Mutes are divided into three classes, viz.:

Rough (*aspiratæ*, δασέα), φ χ θ.
Smooth (*tenues*, ψιλά),   π κ. τ.
Middle (*mediæ*, μέσα),   β γ δ.

It is easy to remember the three *aspirates*, which at once recall the three *tenues*; the *mediæ* are the three first consonants, **β, γ, δ**.

13. Letters are also divided, according to the organs required to pronounce them,* into

Labials, or lip-letters,   π β φ μ.
Dentals, or teeth-letters,   τ δ θ λ ν.
Gutturals, or throat-letters,   κ γ χ.

In Hebrew grammar these letters are remembered by useful mnemonic words; **e.g.** the Labials by the word *bumaph*; the Dentals by *datlanath*; the Gutturals by *gichak*. They are exhibited conveniently in the following table, and should always be borne in mind.

	Tenues	Mediæ	Aspiratæ
Labials	π	β	φ
Gutturals . . .	κ	γ	χ
Dentals	τ	δ	θ

14. *No Greek word* (except οὐκ and ἐκ), *ends in any consonant except* ν, ρ, *or* ς (ξ, ψ). Any other consonant at the end of a word is rejected, as μέλι(τ), σῶμα(τ), ἦσαν(τ), &c. Hence ν has superseded μ in ἔτυπτον, and the first person singular of other historical tenses.

15. Two laws of euphony are of constant recurrence:

i. When two letters of different organs (e.g. labial and dental) come together, *a tenuis only can precede a tenuis, a medial a medial, and an aspirate an aspirate*.

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* This classification of letters is first found in Dionysius of Halicarnassus περὶ συνθέσεως ὀνομάτων. R was called by the Latins *litera canina*—'Irritata canis quod *rr* quam plurima dicit.' Lucil. S was called *littera serpentina*, and also *solitarium*, because it stands alone.

This is why we have

πλεχθείς,	not πλεκθεις	from πλέκω.
τυφθείς,	not τυπθεις	from τύπτω.
ἐφθήμερος,	not ἐπθημερος	from ἑπτὰ ἡμέραι.
νύχθ᾽ ὅλην,	not νυκθ᾽ ὅλην	
λεκτός,	not λεγτος	from λέγω ;

and so on.

The only exception admitted is in the case of the preposition ἐκ, as in ἐκδῦναι, ἐκθεῖναι, ἐκβάλλειν, &c.

ii. The Greeks dislike the concurrence of aspirates (when not *necessitated* by the last rule, as is the case in τεθάφθαι, ἐθρέφθην, &c.), and avoid it when possible. They had no objection to φθ, especially when the φ belongs to the root. Bopp, i. 104, A.

Thus aspirates cannot be doubled, but the former is changed into the corresponding tenuis, as in Βάκχος, Σαπφώ, Πιτθεύς.

For the same reason, in reduplication, we have κεχώρηκα, ρίθημι, πέφυκα, for χεχώρηκα, θίθημι, &c.; ἐτύθην, σώθητι, for ἐθύθην, σώθηθι, &c. And this accounts for such peculiarities as θρίξ, τριχός—τρέχω, θρέξω—ταχύ, θᾶσσον—ἔχω, ἕξω, &c.

Exceptions are *a.* Some compounds, as ἀνθοφόρος, ὀρνιθοθήρας, &c.
  b. The formative syllables -θη and -θι are not changed, as in πανταχόθεν, Κορινθόθι, ὠρθώθην, τέθναθι; or, if any change *is* made, it is not in the -θη of the first aorist, but in the aspirate which *follows* it. Thus we have τύφθητι, not τυπτηθι
  c. ἀφὴ, ὑφαίνω, ἔθεν, ἦχι.

N.B. This dislike of concurrent aspirates, though found in Greek and in Sanskrit, is not a peculiarity of the Aryan languages generally; e.g. in such Latin reduplications as *fefelli* the f's represent an original aspirate. Ferrar's *Comp. Grammar*, p. 184.

Some interesting remarks on the peculiarities of the aspirate may be found in Meissner's *Palæstra Gallica*, p. 16.

VOWELS.

16. Attic Greek avoids *hiatus*, or the concurrence of vowels, as much as possible, especially in verse.

17. The fusion or coalescence of vowels is called συναλοιφή; of which the varieties may be tabulated as follows: i. Ecthlipsis, or cutting off; ii. Crasis, or mixture of two *words* into one; iii. Synæresis, or contraction of two *syllables* into one,

18. Synalœpha.

| i. Ecthlipsis or Elision, as ἀφ' οὗ for ἀπὸ οὗ. | ii. Crasis or Mixture, as κἀκ for καὶ ἐκ. | iii. Synæresis or Contraction, as τιμᾶτε for τιμάητε. |

i. *Ecthlipsis.* Elision and hiatus are often avoided by adding a ν (called ν ἐφελκυστικὸν or παραγωγικόν)* to various datives, neuters, and 3rd persons.

The ι in τί, ὅτι, περί, and the datives in the 3rd declension do not suffer elision in Attic.

ii. *Crasis.* The absorption of a short vowel at the *beginning* of a word is called *improper crasis*; as in ἡ 'μὴ for ἡ ἐμή, ἢ 'γὼ for ἢ ἐγώ. This is also called Prodelision.

The aspirate in a compound word may prevent crasis; as προέξω from πρὸ and ἔξω; but προὔχω from πρὸ and ἔχω.

iii. *Synæresis.* The following of the least obvious contractions should be remembered :—

$$
\begin{array}{lll}
\alpha\eta=\alpha, & \text{as } \tau\iota\mu\acute{\alpha}\eta\tau\epsilon & =\tau\iota\mu\bar{\alpha}\tau\epsilon. \\
o\eta=\omega, & \text{as } \delta\eta\lambda\acute{o}\eta\tau\epsilon & =\delta\eta\lambda\bar{\omega}\tau\epsilon. \\
\alpha\epsilon\iota=\alpha, & \text{as } \tau\iota\mu\acute{\alpha}\epsilon\iota & =\tau\iota\mu\bar{\alpha}. \\
o\epsilon\iota=o\iota, & \text{as } \delta\eta\lambda\acute{o}\epsilon\iota & =\delta\eta\lambda o\bar{\iota}. \\
\alpha o\iota=\omega, & \text{as } \tau\iota\mu\acute{\alpha}o\iota\mu\epsilon\nu & =\tau\iota\mu\bar{\omega}\mu\epsilon\nu. \\
\alpha\eta=\alpha, & \text{as } \tau\iota\mu\acute{\alpha}\eta & =\tau\iota\mu\bar{\alpha}. \\
o\eta=o\iota, & \text{as } \delta\eta\lambda\acute{o}\eta & =\delta\eta\lambda o\bar{\iota}.
\end{array}
$$

Besides this, there is an incipient crasis called *Synizesis* or subsidence, by which two *written* syllables are *pronounced* as one; thus in verse θεὸς is often a monosyllable, πόλεως a dissyllable, &c.

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* It must not, however, be supposed that this ν is a mere *arbitrary* suffix. It may be laid down as a proved fact that in language *nothing* is arbitrary. If the so-called ν ἐφελκυστικὸν is not purely a phonetic necessity, it is the mutilated relic of some older termination. Schleicher says, 'Das bekannte ν ἐφελκυστικὸν ist kein Rest einer früheren Sprachperiode, sondern eine specielle griechische junge Erscheinung, z.B. ἔφερε-ν, altind. und grundf. *ábharat*; in diesem Falle trat das ν also erst ein, nachdem das ursprüngliche auslautende *t* geschwunden war, und das Sprachgefühl sich gewöhnt hatte, die Form als vocalisch schliessend zu empfinden.' *Vergl. Gram.* § 149. (I have not thought it necessary to preserve Schleicher's orthographical innovations.)

The ν ἐφελκυστικὸν is in fact a kind of anusvärah or *after-sound*, as it is called in Sanskrit grammar; such as we find in τύμπανον, πίμπρημι, anguis (ἔχις), βένθος (βάθος), &c., and twice over in such words as λαμβάνω, μανθάνω, τυγχάνω, &c.

19. While we are on the subject of these changes of form (meta-plasms, as they are called), we may mention Apocope, the shortening of a word, as δῶ for δῶμα; *Aphæresis*, the cutting off an initial sound, as εἴβω for λείβω; *Metathesis*, as θάρσος for θράσος; *Syncope*, as idolatry for εἰδωλολατρεία, τράπεζα for τετραπεζα, &c.

DIALECTS.

20. Greek has three chief dialects, which may be tabulated thus :—

GREEK (φωνὴ Ἑλληνικὴ).

	i. * Ionic ἡ Ἰὰς διάλεκτος	ii. Æolic ἡ Αἰολίς, of the lyric poets, Alcæus, Sappho, &c.	iii. Doric ἡ Δωρίς, of Pindar, Theocri- tus, and the tragic choruses.

Old Ionic or Epic, of Homer, Hesiod, &c.	New Ionic of Herodotus.	Attic ἡ Ἀτθίς, of the tragedians, orators, historians, philosophers, &c.
		ἡ κοινή, or Ἑλληνιστική, of the Septuagint, and the New Testament.
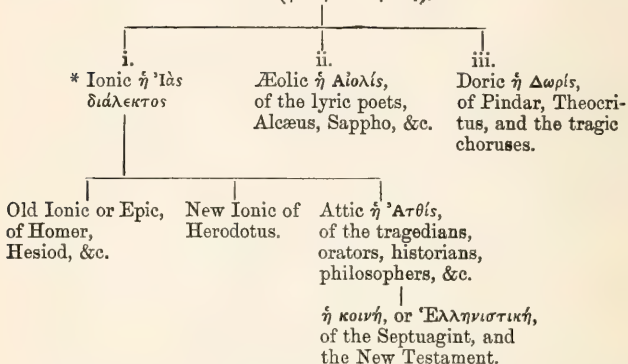
i. The *Old* Ionic or Epic of Homer contains many forms which *afterwards* became special in other dialects; hence arose the common absurdity† of old Homeric commentators, when they say that one form is Doric, another Æolic, &c., in the same verse, as though Homer wrote in many different dialects at once.

From its use in the soft regions of Asia Minor, and many Ægæan islands, Ionic became pleasant and musical; it rejects aspirates (as δέκομαι, αὖτις), tolerates hiatus (as φιλέεαι), and

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* Donaldson derives Δωριεῖς from δα- and ὄρος = Highlanders; Ἴωνες from ἠιονία = Coast-men (cf. Ἀχαιοι Sea-men, Αἰγιαλεῖς Beach-men), Αἰολεῖς from αἴολος = Mixed men. Attica is Ἀκτικὴ the shore-land, ἀκτὴ ' shore,' being derived from ἄγνυμι ' I break.'

† The grandest instance of this is the remark of Herakleides on the word εἰλήλουθμεν, which he says is a mixture of four dialects, τέσσαρσι πεποίηται διαλέκτοις! The υ is Attic; the ο Bœotian; the ι Ionic; and the syncope Æolic! Nothing can beat this! (See Kleist, *De Philoxeni Stud. Etymol.* p. 41.)

avoids contraction (as τυφθέω, -έῃς, -έῃ) ; it uses η where the Doric uses α (as ἡμέρη), ου for ο (as μοῦνος), ω for οη (as ἔνωσα for ἐνόησα), εῦ for εο (as πλεῦνες for πλέονες), &c.*

The chief peculiarity of the *Attic* is its proneness to contractions ; this may seem a strong contrast to its kindred dialect the Ionic, but in point of fact the uncontracted vowels of the Ionians spring *from the rejection of intermediate consonants,* and the Attics only went *one step farther* by contracting the vowels in order to avoid the resultant hiatus.

ii. The Æolic is chiefly interesting from the points of resemblance which it offers to Latin.

a. Thus, like Latin, it has no dual ;† such at any rate is the case in *Lesbian* Æolic.

b. Like the Doric, it makes the first person plural in μες (not μεν), the Latin *mus*, as ἤνθομες venimus, τύπτομες verber*amus* ; and the third person plural in ντι, like the Latin *nt*, τύπτοντι verbera*nt*.

c. Nominatives in της it forms in τᾰ, as ἱππότᾰ, αἰχμητᾰ́, like the Latin poeta, nauta, scriba, &c.

d. It makes but little use of the middle.

e. It accentuates, more frequently than other dialects, on the penultimate or antepenultimate syllable.

iii. Doric was characterised by its πλατειασμός (brogue, or *broad* sound), especially in the use of α for η, as φαμά, τεθνακώς. This very breadth and richness of sound made it better suited for songs and music (as the Scotch dialect among us), and hence (*among other reasons*) its appearance in the tragic choruses.

> It puts α for ω, as τᾶν μουσᾶν for the gen. plur.
>> α for ε, as ἐγώγα.
>> ε for ει, as τύπτες, μελίσδεν (for μελίζειν).
>> κ for τ, as πόκα for ποτέ.
>> ν for λ, as ἦνθον, βέντιστος.
>> τ for σ, as τίθητι, φατι.

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* Numerous Epic forms may be observed by attentively reading any page of Homer, e.g. the infinitives in εμεναι, the genitives in οιο, the dative plurals in ῇσι, &c.; and new Ionic forms in any page of Herodotus, as ὦν for οὖν, ἐνθαῦτα for ἐνταῦθα, &c.

† The grammarian Theodosius (Bekker, *Anecd. Græc.* p. 1184) says Οἱ Αἰολεῖς οὐκ ἔχουσι δυϊκά, ὅθεν οὐδὲ οἱ Ῥωμαῖοι, ἄποικοι ὄντες τῶν Αἰολέων. The 'Cui est sermo noster simillimus' of Quinctilian is well known. (*Instt. Or.* i. 1–6.) But no *genealogical* connection between the two must be dreamed of. The interesting question of the real relation of Greek to Latin belongs to Comparative Philology.

iv. The common dialect (ἡ κοινή), often called **Hellenistic** Greek, or Greek spoken by those who had acquired it as a foreign language, owed its origin and dissemination to the conquests of Alexander. It is a somewhat corrupt and loose Attic, with an admixture of Macedonian and Alexandrian words. It adopts various new forms, as ψεῦσμα, νῖκος, νουθεσία, ἐκχύνειν, στήκω, ὀμνύω for ψεῦδος, νίκη, νουθέτησις, ἐκχέειν, ἵστημι, ὄμνυμι; it admits various poetical words, as αὐθεντεῖν ' to lord it,' ἀλέκτωρ for ἀλεκτρυών, ἔσθω for ἐσθίω, βρέχω ' to rain,' &c.; it uses old words in new senses, as συνίστημι ' I prove,' ὀψώνιον ' wages,' ἐρεύγεσθαι *eloqui*, γεννήματα ' fruit,' λαλιά ' language ;' and it frames new words and new compounds,* as γρηγορῶ, παιδιόθεν, καλοποιεῖν, αἱματεκχυσία, ταπεινοφροσύνη, ἀκροβυστία, σκηνοπηγία, εἰδωλόθυτον. Besides this, it ceases to employ the dual; entirely abandons the use of the optative in oratio obliqua ; uses the infinitive instead of the future participle after verbs of going, sending, &c.; admits εἰ with the subjunctive, ὅταν and ἵνα with the pres. ind.; and, finally, shows a tendency to *analysis*, by using prepositions† where the case-terminations would have been originally sufficient to express the meaning, and by employing the active with ἑαυ-ὸν instead of the middle (ἐτάραξεν ἑαυτὸν = ἐταράξατο).

PARTS OF SPEECH (τὰ μέρη, τὰ στοιχεῖα, τοῦ λόγου).

21. It is probable that all words may be reduced to roots which are either the bases of *nouns*, or are *pronouns* denoting relations of place; and indeed, at first, roots stood (as is still the case in Chinese) for any or every part of speech. The distinction between their functions is due to the advance of Language. (See *Chapters on Language*, p. 197.)

22. A long time elapsed before men learned to analyse into distinct classes these 'grammatical categories.' Plato (*Crat.* § 88 ; *Soph.* p. 261) only recognises the noun and the verb. Compare the remark of Jack Cade, ' It will be proved to thy face that thou hast men about thee that usually talk of *a noun and a verb* and such abominable words as no Christian ear can endure to hear.'—*Henry VI.*, part ii. iv. 7. To these Aristotle adds conjunctions (σύνδεσμα, συγκατηγορήματα, see

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* Many Latin words in Greek characters occur in the New Testament, as λεγεών, κεντουρίων, σουδάριον, σπεκουλάτωρ, κῆνσος, &c.

† e.g. ἀποκρύπτειν τι ἀπό τινος, ἐσθίειν ἀπὸ τῶν ψιχίων, προσκυνεῖν ἐνώπιόν τινος, &c.

Quint. *Instt. Orat.* l. iv. 12), and the article (Arist. *Poet.* 20). The Stoics* and the Alexandrian grammarians finally adopted the division into *eight* parts of speech, which the Romans borrowed from them, only omitting the article and distinguishing the interjection from the adverb.

NOUNS ('Ονόματα).

23. The Greek noun has five cases, three numbers, and three genders. There are usually said to be ten declensions (κλίσεις), and it is true that all substantives, not anomalous, *may* be classed under ten types. But there was originally only *one* declension, and the various types alluded to, arise from the gradual changes assumed by the inflections in course of time under phonetic influences. In all more modern and philosophical grammars (as, for instance, those of Curtius, Donaldson, &c.) the declensions are more properly ranged under *three* heads, viz. the vowel declension, which has two divisions, i. the α declension, when the *uninflected†* form of the noun ends in α or η (ταμία-ς, κριτή-ς) and the fem. noun in α or η; ii. the ο declension, when the *uninflected* form of the noun ends in ο, as λόγο-ς ;‡ and iii. the consonant declension, when the uninflected form ends in a consonant, or (the final consonant having been lost) in ι or υ.

There is no doubt that this is the better and truer arrangement; in any case, however, the declension of a certain number of *typical nouns* must be learnt by heart. A better arrangement may enable the student to understand better, and to master with more rapidity, the laws and genius of the language, but there is no royal road by which *labour* in the acquisition of the language can be avoided.

CASES (Πτώσεις).

24. Cases (πτώσεις, *casus*, fallings) were probably so called because the nominative was regarded as the normal or upright

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* For other tentative divisions of the Parts of Speech, see Burggraff, *Principes de Grammaire Générale*, p. 176. They are all contained in the Greek line, πρὸς δ᾽ ἐμὲ τὸν δύστηνον ἔτι φρονέοντ᾽ ἐλέησον, *Il.* xxii. 59, and in the Latin line, ' Væ tibi ridenti quia mox post gaudia flebis.'

† The stem or uninflected form must be carefully distinguished from the nominative case. Thus πραγματ- is the stem of the nominative πρᾶγμα, gen. πράγματ-ος ; and λογο- of the nom. λόγος.

‡ This includes nouns like νόος, νοῦς, ὀστέον, λεώς, &c., where the uninflected form ends in οο or εο.

form of the word, and the other cases as deflections from it (πλάγιαι obliqui). The Sanskrit grammarians call a case *vibhakti*, ' division.' Hence also come the terms κλίσις, *declensio*.

25. The cases are—

Nominative* (εὐθεῖα or ὀρθὴ πτῶσις *casus rectus*).
Genitive (γενική, κτητική, πατρική).
Dative (δοτική, ἐπισταλτική).
Accusative (αἰτιατική).
Vocative (κλητική).

26. The nature and use of these cases will be briefly exemplified farther on. We must however observe that neither nominative nor vocative are properly *cases*, nor did the Stoics, from whom the term is derived, ever call them so; since they are independent and, so to speak, *upright* forms of the word, not resting or depending on other words.

27. Besides these cases there was originally a sixth *locative* case, which is still retained as a distinct form in some nouns, as Ἀθήνῃσι, Πλαταιᾶσι, Ὀλυμπίασι, &c. at Athens, Platea, Olympia, &c.; θύρασιν ' foris,' out of doors; Μεγαροῖ, Πυθοῖ, Μαραθῶνι, οἴκοι (*domi*) at Megara, at Pytho, at Marathon, at home.

28. That the case-endings in Greek, as well as in all other languages, are *mere corruptions of words once separable*, is certain; and that in Greek these words were pronominal in their nature (i.e. forms of *pronouns*) may also be considered certain. (See Donaldson's *Gk. Gram.* p. 80, Garnett's *Philolog. Essays*, 217 seqq.) The case-endings, like the pronouns from whence they spring, originally represented only conceptions of space (nearness, distance, presence, absence); but they were afterwards extended to express relations of time, cause, &c. Bopp, *Compar. Gram.* § 115. The etymology of inflections is of course difficult from their antiquity, and the numerous contractions and other changes they have undergone. Having hit upon these pronominal words as mere formative elements, language naturally made them as mechanical as possible. For the original sense of the pronominal roots is nearly identical, and many new meanings had to be given to them.

There are three pronominal elements π, ϙ, τ, or *pa, qua, ta*, which mean primarily *here, near*, and *there*.

1. The first (π) under the forms πα or μα, signifies superposition, and occurs in the first personal pronoun (με) and the first numeral (μεῖς, μία, μέν, compare our ' number one ' = I).

2. The second (ϙ *qua*), under a great variety of different forms, sig-

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* The first passage in which the names of the cases occur is in Chrysippus περὶ τῶν πέντε πτώσεων (*ap.* Diog. Laert. vii. 192). πλάγιαι δὲ πτώσεις εἰσὶ γενικὴ [καὶ δοτικὴ] καὶ αἰτιατική. Lersch, *Sprachphilosophie*, ii. 185.

nifies *proximity*, and occurs in the second personal pronoun, and in the nominative and dative cases.

3. The third (τ) denotes *distance*, and, variously modified, is found in the third personal pronoun, in negatives, in the genitive and the accusative cases.

To make this quite clear, and to follow these elements through their various changes, would require an entire treatise; we may, however, at once make the important observation that these three main relations of *derivation*, *proximity*, and *direction* towards, are respectively expressed by the genitive, dative, and accusative.

29. Language, as it advances, tends to discard cases, and indeed all synthetic forms. The dative has disappeared from Modern Greek. The Romance languages have almost entirely discarded cases, using prepositions instead, i.e. expressing the requisite shades of meaning analytically, not synthetically. So too in English, where the s of the genitive is almost the only remaining case, except the *m* of the old dative plural in *them, whom, seldom, whilom*, &c. In some ruder languages (e.g. Basque, Greenland, &c.) there are very many cases.

30. The numbers are singular (ἑνικός), dual (δυϊκός), and plural (πληθυντικός).

NUMBERS ('Αριθμοί).

> How many numbers is there in nouns ?
> Two!   *Merry Wives of Windsor*, iv. 1.

31. The dual number (in the possession of which the Greek noun resembles the Sanskrit and Hebrew, but differs from Latin and most modern languages) is a mere luxury of language,* probably arising from the number of things which are usually and necessarily spoken of *in pairs.†* That there

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* The dual survives in Lithuanian and Icelandic, and once existed in the Anglo-Saxon personal pronouns. In English we have the one dual word *twain*, but even this is corrupted into twins.

† Another theory about the dual is that it was an *older plural*, originating in the primary notion of the Ego and the Non-ego, or in the fact of there being two speakers, *I* and *you*, which stamps a character of dualism on the very essence of speech. It is curious that *nos* and *vos* in Latin are obviously connected not with ἡμεῖς, ὑμεῖς, but with the duals *νώ, σφώ*. (Cf. *νωΐτερος noster*.) Donaldson accepts the theory that the dual is an older and weaker form of the plural, and mentions that some considered the Latin forms *dixere*, &c. for *dixerunt*, &c. as duals. (Quint. i. 5, § 42 ; *New Crat.* p. 396.) Schleicher (*Compend.* § 243) thinks that the dual may have been originally a mere doubling of the plural. Du Ponceau's jest that it must have been invented for lovers and married people finds a curious illustration in certain dual-forms in Australian dialects. For this and many other interesting facts about dual and plural, see Geiger, *Urspr. d. Sprache*, § ix. 369–386. Lord Monboddo's remarks (*Orig. of Lang.* i. 550) are a strange mixture of shrewdness and error.

is a slight distinction between the conceptions of duality and plurality we may see at once from the fact that we cannot use the word '*all*' of two, though we can of three things. For instance, we could not say '*Two* birds sat *all* together on a tree.' Nothing but an instinctive feeling that such a form corresponded to some external reality, could account for its existence among people so utterly unlike each other as Greenlanders and New Zealanders on the one hand, and Attic Greeks on the other.* It is however quite *unnecessary* to have a separate inflectional form for so slight a difference of conception, and as it is the tendency of advancing language to get rid of its original superfluous exuberance, it is mainly in dead languages and obsolete dialects that the dual exists. A language may be too perfect in its synthetic forms, and so tyrannise over the free motion of the intellect. Simplicity, not complexity, is the triumph of language; and an immense wealth and multiplicity (divitias miseras!) of grammatical forms† is mainly to be found in the most savage languages, such as Kaffir, and the languages of the American aborigines. Hence the dual, being unnecessary, early begins to evanesce, and to be treated as quite subordinate to the plural.‡ It is not found in Æolic, barely in Hellenistic Greek, and in Modern Greek it has ceased to exist.§ Long before it disappeared, the sense of it as a grammatical form is so vague that it may always be put with a plural verb; and as in Hebrew we find such collocations as עֵינַיִם רָמוֹת '*lofty eyes*,' where the noun is dual, and the adjective plural, so in Plato we have ἐγελασάτην

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* See on this whole subject the very interesting pamphlet of W. von Humboldt, *Ueber den Dualis*, Berlin, 1828. He quotes from Lactantius the remark, 'Ex quo intelligimus quantum dualis numerus, una et simplici compage solidatus, ad rerum valeat perfectionem.' *De Opif. Dei.*

† The Abipones, a tribe in Paraguay, have two kinds of plurals, one for two or three objects, and another ending in *-ripi* for larger numbers. We may observe that as long as language is regarded as in itself an *end*, it abounds in forms capable of expressing the minutest distinctions; but, as civilisation advances, language becomes more and more a mere *instrument*, and therefore only retains those forms which are necessary to produce immediate comprehension.

‡ Another trace of this fact is that the *masc.* of the dual in the article, and in αὐτός, οὗτος, ἐμός, &c., is in Attic put with *fem.* nouns; as δύο τινὲ ἰδέα (Plato), τούτω τὼ ἡμέρα, τὼ χεῖρε, &c. (Xen.). Observe, too, that the dual has only *two* case-terminations; having only *three* even in Sanskrit. (Meyer, *Gedrängte Vergl. d. Gr. und Lat. Decl.* S. 54.)

§ Chœroboscus wrongly argues from this fact, τὰ δυϊκὰ ὑστερογενῆ ἐστιν· ὕστερον γὰρ ἐπενοήθησαν τὰ δυϊκά. (Bekk. *Anecd. Græc.* iii. 1184.

ἄμφω, βλέψαντες εἰς ἀλλήλους (Plato, *Euthyd.* 273 D); and even in Homer we find such concords as ὄσσε φαεινά, and βασιλῆες . . . . πεπνυμένω ἄμφω, *Od.* xviii. 64. No doubt, however, the possession of a dual stamps on language some of that beauty of form which is so remarkable in Greek; and the κρατερόφρονε γείνατο παῖδε of Homer is more lively and expressive than the 'Ambo conspicui, nive candidioribus ambo Vectabantur equis' of Ovid. 'The strong logic of the Italians,' says Mommsen, 'seems to have found no reason for splitting the idea of moreness into two-ness and many-ness.' Besides the words *ambo, duo,* and possibly *octo,* the only trace of a dual in Latin is the neuter dual termination *ī* in *vigintī* (see Corssen, *Krit. Nachtr. zur Latein. Formenl.* S. 96). The same is true of Pali. In Prakrit the dual disappears altogether.

31 (*bis*). i. The Sanscrit plural *as* for masc. and fem. nouns is an enlargement of *s,* the sign of the nominative singular, the enlargement being a symbolic indication of plurality. The neuter alike in the singular, dual, and plural is deprived of *s,* which is reserved for genders which indicate persons. Bopp, § 226.

ii. The method of forming numbers in other languages forms a curious chapter of philology. In Chinese and other monosyllabic languages, plurality is expressed by the addition of words meaning 'another' or 'crowd.' In Basque the plural can only be expressed by suffixing the plural article, e.g. gizon = man, gizonak = men (homme-les), *ak* being the plural article; 'mais il n'est pas possible à exprimer *hommes,*' Van Eys, p. 14. See too Geiger, *ubi supr.*

GENDERS (γένη).

32. In the ancient, and in many modern languages, the substantive expresses the gender (γένος), real or imaginary, of the object which it names. There are usually, as in Greek, three genders, masculine (ἀρσενικόν), feminine (θηλυκόν), and neuter (οὐδέτερον),* but some languages (e.g. the Hebrew)†

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* Words like ἵππος, ἄνθρωπος, &c., are common; and words which *do not change their gender,* though applied to different sexes, are called ἐπίκοινα epicene; e.g. Aristotle says, καὶ ὁ θῆλυς δὲ ὀρεὺς ἐπληρώθη. *Hist. Anim.* xxiv. The sophist Protagoras is said to have been the first to call marked attention to the genders of words. See Aristoph. *Nub.* 669.

† Hence we have the *fem.* for the *neut.* in the LXX. version of Ps. cxix. 50, cxviii. 23. The names οὐδέτερον, *neutrum,* 'neither of the two,' show

use the feminine to express the neuter, to which we find some‑ thing analogous in the fact that, in Greek and Latin, feminine names are often of a neuter form, as Πλόκιον, Glycerium,* just as in German all diminutives in -chen and -lein are neuter (*das Mädchen, das Fräulein*), even when they signify females. The feminine is generally indicated by a *weakening* of the masculine termination.

33. The attribution of any gender to inanimate things only leads to endless confusion and anomaly, and a multipli‑ cation of rules and exceptions, for the most part admitting of no rational explanation, but due to the varying influences of fancy or caprice. It is the relic of a time when the imagina‑ tion was much more active than now, and when the energetic fancy of mankind attributed a life, analogous in some respects to its own, to the whole external world; and, as some would express it, tinged everything with which it dealt with some faint trace of its own subjectivity. The necessity of regarding everything as partaking of life, and therefore as having some gender, is a heritage of the childish-poetic stage of human in‑ telligence, when † language was regarded as *an end* as well as *a means*, and when the mind felt an imperious necessity that the forms of language should faithfully reflect the slightest variations of conception.

The fancifulness of genders may be seen by comparing the same word in different languages. Thus καρδία 'heart' is feminine; but *cor* is neuter, and *cœur* masculine. In French *labeur* is masculine, *douleur* feminine; and *couleur* though derived from color is feminine, *arbre* though from arbor is masculine. In most languages, for obvious reasons, the sun is masc., the moon fem.; but in Gothic, Anglo-Saxon,‡ and

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how purely negative was the conception of the neuter gender; in San‑ skrit it is called *klîva*, 'eunuch;' in Servian *srednji*, 'intermediate gender;' in Dutch onzijdig, unsided, 'qui ne penche d'aucun côté.'—Du Méril, p. 356.

* It is a well-known rule in Greek that when women speak of them‑ selves in the *plural*, they also use the *masculine*.

† See the author's *Origin of Language*, p. 45 ; *Chapters on Language*, p. 212. There is really no more *necessity* for gender in nouns and adjec‑ tives than there is in verbs which also express gender in Hebrew, Arabic, and Berber. The American languages are without it.

‡ 'Mundilfori had two children, a *son* Máni, and a *daughter* Sôl.' —The prose Edda. See Latham, *Engl. Lang.* ii. 156. In Hebrew שֶׁמֶשׁ *sun* is sometimes fem., יָרֵחַ *moon* is masc. But another word for moon לְבָנָה is fem. (cf. ὁ μήν, ἡ σελήνη. 'Dispicite . . . . *masculum* Lunam.' Tertul. *Apol.* 15. Forcellini, *s. v.* Lun*us*).

German, it is the reverse, *der* Mond, *die* Sonne, and in Russian the sun is *neuter*. Again, in German, a spoon is masc. (*der* Löffel), a fork fem. (*die* Gabel), a knife neuter (*das* Messer): so too a jug is masc. (*der* Krug), a cup fem. (*die* Tasse), a basin neuter (*das* Becken); wine is masc., milk fem., beer neuter (*der* Wein, *die* Milch, *das* Bier); the beginning is masc., the middle fem., and the end neuter (*der* Anfang, *die* Mitte, *das* Ende). And to crown this capricious absurdity, the word for *wife*, of all things in the world, is *neuter* (*das* Weib!).* French has discarded the neuter gender; and English (like Persian and Chinese) abandons genders altogether, or only expresses them (when necessary) by a separate word, except in the 3rd personal pronoun (*he, she, it*), and the relative (*who, which*). We may well congratulate ourselves, therefore, that our language has been one of the very few which have had the wisdom to disrobe itself of this useless rag of antiquity, and to make *all* inanimate objects *neuter*, except in the rare cases where they are personified for the purposes of poetry (Prosopopœia).

Many of these anomalies are accounted for by the fact that sometimes the *form* of the word determines its gender, entirely irrespective of its meaning, and sometimes the meaning irrespective of the form. Thus rivers and hills are generally masc., but Αἴτνη, Ὄσσα, Λήθη, Στύξ, are fem., Λύκαιον neut. And in spite of their meaning μειράκιον, παιδίον, ἀνδράποδον are neuter; while in spite of their form κάρδοπος and κάμινος are feminine.

It is curious to observe that in Modern Greek the prevalence of diminutive forms—(e.g. φίδι from ὀφίδιον = snake, ψάρι from ὀψάριον = fish, and in the Tzaconian dialect, spoken about the Gulf of Nauplia,† ψιωυχαροῦδα = butterfly, a diminutive of ψυχή, &c.)—is due partly to a desire to secure uniformity of genders.

Rules of Gender.

34. The following are the general rules of gender:—

1. Names of male persons and animals, of rivers (ὁ ποταμός), hills (ὁ λόφος), winds (ὁ ἄνεμος), and months (ὁ μήν), are *masculine.*

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* Possibly because a wife was regarded as a chattel; *possibly*, however, on the other hand, the neuter may here be a term of endearment as we speak of a child as 'a dear little *thing.*'

† See *Le Dialecte tzaconien*, par G. Deville. Paris, 1866.

2. Names of female persons and animals, of trees, lands (ἡ γῆ), islands (ἡ νῆσος), and cities (ἡ πόλις), are *feminine*; also most abstract substantives, as ἡ ἐλπὶς hope, ἡ νίκη victory, ἡ ἀρετὴ virtue.

Exception.—A few trees and plants are masculine; of which the commonest are φοῖνιξ palm, ἐρινεὸς wild fig, λωτὸς lotus, κύτισος, ἀμάρακος, ἀσφόδελος, ἐλλέβορος.

3. Most diminutives, names of fruits, and names of things regarded as mere material objects, especially if they are regarded collectively as forming a class, are neuter; also all infinitives used substantively, as τὸ ζῆν, life. Such phrases as τὸ ἄνθρωπος mean 'the *word* " man." '

The following common words, which are fem., though they end in ος, should be remembered :—

i. Names of countries, islands, cities, plants.

ii. Names of earths and stones, as ἡ ψάμμος sand, ἡ πλίνθος the brick, ἡ ψῆφος the pebble, ἡ λίθος the gem.

iii. Different words for ' a way,' as ὁδός, κέλευθος, ἀτραπός, ἀμαξιτός.

iv. Various receptacles, as γναθός jaw, κιβωτός chest, ληνός wine-vat.

v. Adjectives used substantively, as ἡ ἤπειρος, χέρσος, ἔρημος (sc. γῆ),* ἡ κέρκος (οὐρά), ἡ διάλεκτος (φωνή).

A few other feminines in ος are difficult to class, as νόσος disease, δρόσος dew, δοκός beam, ῥάβδος staff, βίβλος book.

The feminine also denotes a collection of things, as ἡ ἵππος cavalry, ἡ κάμηλος a troop of camels; in the case of animals this is probably due to the fact that in a number of animals the females largely predominate.

DECLENSIONS (Κλίσεις).

35. Besides the ordinary forms of declension, there are traces of *another* declension formed by suffixes: -θεν for the genitive, -θι for the locative, -δε for the accusative. These terminations answer the questions πόθεν ; ποῦ ; ποῖ ;

Thus—ποῦ ; where ? οἴκοι at home, θύρασι at the doors,
          Πύθοι at Pytho, ἄλλοθι elsewhere.

πόθεν ; whence ? οἴκοθεν from home, θύραθεν from the
          door, οὐρανόθεν from heaven, ῥιζό-
          θεν from the root (*radicitus*).

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* Possibly ἡ νῆσος (γῆ) may be ' the floating land ' (νέω).

πο͂ι; whither? οἴκαδε (*domum*) homewards, θύραζε towards the door, Ἀθήναζε to Athens, πόλινδε to the city, ἔραζε to the earth.

36. Homer also uses -φι for the gen. (or perhaps we should rather say *locative*—Bopp, ii. 23, ed. Bréal) and dat. both sing. and plur. (evidently analogous to the Sanskrit instrumental *bhyas*, *bhís*); of which we find a trace in the Latin *ibi* (dat. of *is*), *tibi*, *alicubi*, *sicubi*, *vobis*, *nobis*, and the dat. plurals in *-bus*. (Corssen, *Latein. Forment.* S. 206.)

The derivation of this syllable *bhi* is unknown. Pott derives it from *abhi* 'towards,' but this is probably itself a case of the pronoun *a*. See Bréal, Bopp, ii. 36.

HETEROCLITES, &c.

37. Words that mix two declensions are called heteroclites, as σκότος gen. σκότου and σκότους, Τάρταρος plur. Τάρταρα, σῖτος pl. σῖτα.

ADJECTIVES (Ἐπίθετα).

38. Adjectives, though highly convenient, are not indispensable to a language. The fact that substantives are frequently used adjectively (e.g. *mahogany* table, *door* lock, *artillery* officer, &c.), and that their place can always be supplied by a periphrasis of the noun and preposition (e.g. aurea corona = une couronne *d'or*, multi homines = beaucoup d'hommes, ein goldener Ring = ein Ring von Golde, &c.), accounts for the non-existence in many languages of adjectival forms which occur in languages cognate to them. For instance, the Latin tot, quot, quotus, pauci, &c., can only be rendered in French by *autant, tant, combien, peu*, &c., with *de*. In Arabic, 'all men,' 'no men,' 'some men,' &c., can only be expressed by 'the totality of men,' 'not one among men,' 'a portion of men,'[*] &c. In Greek, as in all languages, many adjectives are used for nouns, especially in poetry; as πέντοζος the five-pronged, i.e. the hand, φερέοικος the house-bearer, i.e. the snail, ἀνόστεος the boneless, i.e. the cuttlefish, &c.; and in English, 'the deep,' 'the blue,' 'the true and the beautiful,' &c. Milton uses many such adjectival substantives, e.g. 'the palpable *obscure*,' 'the vast *abrupt*,' &c.[†] Compare, 'till that *wicked* be revealed,' 2 Thess. ii. 8; 'the *silent* of the night,'

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[*] Silv. de Sacy, *Gram. Gén.* p. 54; Lobeck, *Aglaopham.* p. 845; Édélestand du Méril, *Sur la formation de la langue franç.* p. 54.

[†] In French many nouns have been formed from adjectives, e.g. sanglier (porcus *singularis*), bouclier (scutum *bucculatum*), &c.

2 *Henry VI.* i. 4 ; 'and mighty *proud* to humble *weak* **doth** yield,' Spenser, *F. Q.* iii. 7.

39. As there was no *primâ facie* reason why the adjective should so closely reflect the nature of the substantive with which it is joined as to express its gender by a different inflection, we find many adjectives (especially those compounded with δυσ-, εὐ-, ἀ-) which have only *two* terminations, and do *not* express the feminine by a separate termination ; nouns also are often used in apposition with other nouns as though they were adjectives of one termination ; as ἡ μαινὰς γυνή, ἡ πατρὶς γῆ, &c. This is a gradual approximation to the English use of the adjective, for in English also the adjective used to agree with nouns, as, *O younge Hughe, thinges espiritueles, wateres principales*, &c.

40. The adjectival termination is, at any rate in very many cases, derived from the pronominal suffix which forms the genitive case of nouns ; e.g. δήμου=δημό-σιο, which becomes the adjective δημόσιο-ς by adding a *new* case-ending. (*New Cratylus*, p. 474.) In many languages genitives become adjectival without any change at all ; e.g. in Finnish, käv-en =*of a stone*, and *stony* ; in Basque, guizon-aren-a=*of man*, and *human*,* &c.

41. The three degrees of comparison are Positive (ὄνομα ἁπλοῦν), Comparative (συγκριτικόν), and Superlative (ὑπερθετικόν).

42. There are in Greek two modes of forming the comparative and superlative, one by means of the terminations τερος, τατος, and the other by ιων, ιστος ; τερος, τατος imply excess (*more, most*) ; τερος indicates ' motion from ' (cf. præ*ter*, sub*ter*, prop*ter*), and τατος ' motion through a series of points,' since τα denotes distance, and ρα motion. (Donaldson.)

43. The comparative and superlative in -ιων, -ιστος (being in fact mere strengthened forms of the adjectival termination ιος) are originally *qualitative* ; i.e. they do not so much imply excess, as ' *a considerable amount of*,' like our termination -ish in brack-ish, or our qualifying word ' somewhat,' meaning ' a little too much,' as in ' somewhat bitter,' &c.

[N.B. The ι in ιων is long in Attic, short in Homer.]

44. It is clearly a defect both of Latin and Greek that they use the same form to express two conceptions so distinct as ' *somewhat* ' and ' *more* ;' e.g. that ἡδίων according to the

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* Garnett, *Philol. Ess.* p. 267.

context may either mean 'sweeter' or 'sweetish,' of which the former is a *comparison* between relative qualities, and the other a *judgment* about a positive quality.* There were however certain intensive prefixes which served the latter purpose, such as the Epic intensive prefixes ζα-, ἐρι-, ἀρι- (ζάπλουτος, ἐρικυδής, ἀρίζηλος, &c.), the comic prefixes ἱππο-, βου-† (ἱππόκρημνος, βούλιμος, βούπαις· cf. our horse-laugh, horse-mushroom, &c.), and τρις-, παν-, which are used in all poets and even in prose (πάγκαλος, παγγέλοιος, παμπόνηρος, τρισμακάριος, &c.; cf. our *A*lmighty, &c., and the German prefix *aller*-, in *allerliebst*, &c.). To express a *less* degree they used the preposition ὑπό, as ὑπόλευκος *sub*albus, whit*ish*, ὑπογελᾶν to *smile*.

45. Ἀγαθὸς *good*, and κακὸς *bad*, borrow several comparatives and superlatives from other forms; but these comparatives and superlatives are not absolutely synonymous.

Ἀγαθὸς *good*,	ἀμείνων‡ *better externally*,	ἄριστος (from Ἄρης the War-god).
	κρείττων *stronger*,	κράτιστος (from κράτος).
	βελτίων *morally better*,	βέλτιστος (Latin *bonus*, comp. Ionic βέντιστος).
	λῷων *preferable*,	λῷστος (from λάω to choose).
	φέρτερος *more profitable*,	φέρτατος.
Κακὸς *bad*,	κακίων *baser, more cowardly*,	κάκιστος.
	χείρων *inferior*,	χείριστος (from χείρ, χείριος *subject*).
	ἥσσων *weaker*,	ἥκιστα (adv.).

N. B. ὕστερος, ὕστατος are derived from ὑπό; πρότερος, πρῶτος from πρό; ἔσχατος from ἐξ.

PRONOUNS (Ἀντωνυμίαι).

46. A few words of explanation will perhaps throw some light on the nature of pronouns.

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* The kind of confusion thus introduced may be illustrated by this passage: 'If that collar-bone of yours had not been *all the harder*, you would have been,' &c. &c.—*Tom Cringle's Log*. ch. xvi.

† εἴωθε γὰρ ἡ προσθήκη τῶν τοιούτων ζῴων τὸ μέγεθος τοῦ ὑποκειμένου δηλοῦν.—*Etym. Magn.*

‡ On these forms see Donaldson, *New Crat*. § 262. They are also distinguished in Donaldson's grammar, and partially in Burnouf's, § 197.

Language is a sort of drama, in which, as in the older tragedies, there are only three characters (πρόσωπα),* who have different *rôles* to play.

These three characters are :

1. The speaker, ἐγὼ *I.*
2. The person to whom I speak, σὺ *thou.*
3. The person about whom the conversation is occupied, *i he*; for which the Greeks have no precise or definite form, but use demonstratives, οὖτος, ἐκεῖνος, αὐτός, ὅδε, as will be seen immediately.

47. The noun *names*, and specifies exactly, as Cæsar, Lucullus, the king, &c.; the pronoun only *indicates* the part which the speaker plays in the dialogue, and is therefore not *merely* in the place of the noun. ' I ' may be any one in the world, from the king to the peasant, but necessarily implies some one who is speaking of himself; ' thou' may be any one, but *must* mean the person addressed ; 'he' may be any one, from Adam to the child of yesterday, but *must* imply the person spoken of.

48. ' I ' and 'thou' are declinable in Greek, but have no gender. The third person is expressed by *various* words which are not only declinable, but also (as in English) express gender, as αὐτὸς *ipse*, οὖτος *hic*, ὅδε *hicce*, ἐκεῖνος *iste*, *ille.*

49. The reason of this is that ' I ' 'thou' suppose two interlocutors who are *present*, and who therefore need no further specification, their gender being regarded as obvious; *one* word, without gender, suffices for each. But the third person is or may be absent, so that for clearness the gender must be indicated (he, she, it); and this person may be *more* or *less* near, as ὅδε *hicce*, the person here, *questo* (pointing to him, δεικτικῶς) ; or close *by me*, *cotesto* (οὖτος *hic*) ; or there, *by you*, *quello*, ἐκεῖνος (*ille*, *iste*).

50. Greek however is far from being the only language which has no distinct and separate form for the third personal pronoun. Some languages have, for the third personal pronoun,

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* πρόσωπον, *persona*, originally the *mask* worn by an actor in playing his part ; hence the remark of Rousseau in his cynical old age, ' Le mot latin PERSONA signifie un masque, nom très-convenable assurément à la plupart des gens qui portent parmi nous celui de *Personnes.*'—*Lettres sur la Botanique.* Milton uses it in its classic sense : ' If it were an honour to that *person* which he sustained.'—*Hist of Engl.*

' Which was thy part,
And *person*, hadst thou known thyself aright.'—*P. L.* x. 155.

expressions which imply a person sitting, standing, lying down, &c.; others, as is partly the case in Greek, have pronouns which represent the third person as being at nearer or further distances from the speaker; but many have not arrived so far in the analysis of conceptions as to have any one word for the abstract 'he.' (See W. v. Humboldt *Ueber den Dualis*, § 21, and *Ueber die Verwandtschaft der Ortsadverbien mit dem Pronomen in einigen Sprachen*.)

51. The uses of οὗ, which is given in grammars as the third personal pronoun in Greek, are very liable to lead to confusion: first of all it is *defective*, having lost its nominative; and secondly, in Attic Greek (though not in Ionic) it is not a personal, but mainly a *reflexive* pronoun.

52. A reflexive pronoun is one which *refers back to the subject of the sentence*, or one which expresses that the *object* of the sentence (i.e. the person spoken *of*) is also the *subject* (or the person speaking); as ἔτυψα ἐμαυτόν, I struck my *self*; ἐδίδασκεν τὸν ἑαυτοῦ παῖδα, he was teaching *his own* son.

53. The reflexive pronouns are οὗ of *himself*,* ἐμαυτοῦ of *myself*, σεαυτοῦ of *thyself*, ἑαυτοῦ of *himself*.† It will be observed that they have no nominatives. Why? For the obvious reason that in strict grammar *they never serve as the subject of a principal sentence*, but as the complement to some other word; i.e. they are used when the subject of the verb is also its object, as *I* strike *myself*. Such a sentence as ἐγὼ αὐτὸς ἔπραξα τοῦτο is not strictly reflexive. The reason why οὗ once had a nominative is because it was a *demonstrative* pronoun; but when its *reflexive* use prevailed the nom. became obsolete.‡ Similarly we have lost the custom of using *himself, myself* as nominatives in English.

54. In *Attic* Greek, then, what is placed as the third *personal*

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* The plurals of ἐμαυτοῦ, σεαυτοῦ, are ἡμῶν αὐτῶν, ὑμῶν αὐτῶν; of ἑαυτοῦ either ἑαυτῶν, or σφῶν αὐτῶν.

† The French language uses *même* to form a reflexive for the first and second personal pronouns; as, Je me suis blessé *moi-même*. Other languages use a periphrasis for this purpose; e.g. in Hebrew and Arabic it would be 'I have wounded *my soul*,' &c. Silvestre de Sacy, *Gram. Gén.* p. 51. The simple pronouns are sometimes in poetry used reflexively in English, as 'He sat *him* down at a pillar's base.'—Byron. 'I will lay *me* down and sleep.' 'I gat *me* to my Lord right humbly.' 'But go, shewe *thee* to prestis.'—Wiclif's *Bible*.

‡ We have traces of the obsolete nominative ἵς or ἵ in ἵνα, Lat. *is*, Engl. *it*; and also in μίν, and νίν; a dative and accusative ἵν are found in fragments. ἵ, *himself* or *herself*, is only found in objective sentences,

pronoun is not a personal pronoun at all, but reflexive; and as its nominative *ἵ* is obsolete, it borrows *αὑτός* instead; thus:

> *αὑτός, ἡ, ό,* himself, herself, itself (obsolete *ἵ*) ;
> *οὗ* of himself, &c.;
> *οἷ* to himself, &c. (*οἱ* enclitic = to *him*) ;
> *ἕ* himself, &c.;

and so on, reflexively throughout; but *ἑαυτόν* is used more frequently than *ἕ*, as *ἀπέκτεινεν ἑαυτόν*, he killed himself.

55. As for the third personal pronoun, there is none in the *nominative*, in Attic, but the demonstratives are *used instead*; but for the *other* cases, the oblique cases of *αὑτός* (derived by some from *αὖ τὸς again he ?*) are used, so that we have really :

> Nom. *οὗτος, ἐκεῖνος, ὅδε* used for ' he.'
> Gen. *αὐτοῦ* of him.
> Dat. *αὐτῷ* to him.
> Acc. *αὐτόν* or *νιν* him, &c.

56. For ' him,' ' her,' ' it,' *μιν* is used in Ionic; in the Tragœdians *νιν*, and *σφέ*; *σφέ*, and, sometimes, though rarely, *νιν* are also used for *αὐτούς αὐτάς αὐτά*. The root *σφέ*, Doric *ψέ*, is seen in the Latin i*psе*.

POSSESSIVE PRONOUNS.

57. In most languages the possessive pronoun is either directly formed from, or closely allied to, the genitive case of the personal.*

58. Greek is richer than Latin in possessive pronouns (*κτητικαὶ ἀντωνυμίαι*). Besides *ἐμὸς meus, σὸς tuus, ἡμέτερος noster, ὑμέτερος vester*, it possesses *σφὸς his, her, their, σφέτερος their*, and in Ionic *νωΐτερος belonging to us two, σφωΐτερος belonging to you two*. The Latin has no simple possessive adj. of the third person (his, her, its, their), for *suus* is reflexive; it uses instead *ejus, illorum*, &c. (It is remarkable that the *neuter* possessive pronoun of the third person ' its ' is quite modern in English also, see Lev. xxv. 5, *ed.* 1611.)

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as in a fragment of Sophocles, preserved by Apollonius Dyscolus (*De Pronom.* p. 70) :

> *ἡ μὲν ὡς ἵ θάσσον', ἡ δ' ὡς ἵ τέκοι*
>   *παῖδ'*

' One woman said that *she* (herself), the other that *she* (herself), bore the swifter son.' *οὗ, ·ἵ, ἕ* are both demonstrative and reflexive in Ionic and Epic. For the authorities on *ἵ* see Donaldson, *New Crat.* § 139.

  * See Garnett, *Philol. Ess.* p. 260.

Αὐτός.

59. i. Observe that αὐτός means *ipse, -self* (*reflexive*); *
but αὐτοῦ of him, αὐτῷ to him, &c. (*demonstrative*).

ii. ὁ αὐτός means '*the same.*'

iii. Although αὐτό is the neut. of αὐτός, yet for '*the same*'
in the *neuter*, the Attic form is generally ταὐτὸν not ταὐτό.

Ὅστις.

60. ὅστις, *quisquis*, is a compound of the relative and the
indefinite Its declension in Attic is ὅτου, ὅτῳ, ὅτων, ὅτοις.
In the neut. plur. ἅττα is the contraction of ἅτινα, and must
not be confused with ἄττα, which is used in Attic for the
neut. plur. τινὰ *quædam.*

61. There is no relative pronoun (ἀναφορικὴ ἀντωνυμία) in
Homer, for ὅς, ἥ, ὅ in Homer is demonstrative; to form a
relative he adds τε to ὅς, so that '*and he*' is equivalent to
'*who*' (*qui=et is*). Similarly in Hebrew זֶה '*this,*' is some-
times a relative (Ps. lxxiv. 2, &c.), and in German '*der.*'

NUMERALS.

CARDINALS.

62. i. Cardinals answer the question 'how many?' The
word is derived from *cardo a hinge.*

ii. The first *four* cardinals only are declinable, from their
being the most frequently used; but after 200 they are
regular adjectives of three terminations, as διακόσιοι, αι, α.

Obs. 18 and 19 may be expressed either by ὀκτωκαίδεκα,
ἐννεακαίδεκα, or by δυοῖν, ἑνὸς δέοντες εἴκοσιν. Similarly 28,
29 may be δυοῖν, ἑνὸς δέοντες τριάκοντα, &c.; and even 7000,
8000 may be τριακοσίων, διακοσίων δέοντα μύρια (Thuc. ii. 13).
This resembles the Latin duodeviginti, undeviginti, &c., and
our way of reckoning time (e.g. a quarter *to eight*=forty-five
minutes past seven).

iii. 21, 22, &c., may be either εἴκοσιν εἷς, εἴκοσι δύο or εἷς,
δύο καὶ εἴκοσιν just as in English it may be twenty-one, or
one *and* twenty; the rule being that if the *smaller* number
precedes, the copula must be used.

iv. Distinguish between μύριοι 10,000, and μυρίοι inde-
finitely numerous; the regular number has the regular accent.

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* Thus we have in Shakspeare, '*Myself* have letters.'—*Jul. Cæs.*
iv. 3. 'Were you sick, *ourselves* would wait upon you.'—Tennyson,
The Princess. But for obvious reasons the *nominatives* of reflexive pro-
nouns do not hold their grounds. See § 53.

ORDINALS.

63. i. Ordinals express the position or *order*; **and answer** the question ' which of the number ? '

ii. Except δεύτερος, which has the form of the comparative, they all take the superlative termination τος. They are all declinable adjectives of three terminations.

iii. The student should distinguish carefully between the decads and the hundreds; 30th, 40th, &c., are τριακοστός, τεσσαρακοστός, &c.; but 300th, 400th, &c., are τριακοσιοστός, τεσσαρακοσιοστός, &c.

iv. 21st, 22nd, &c., may be expressed in three ways, viz. : εἷς καὶ εἰκοστός, πρῶτος καὶ εἰκοστός, or εἰκοστὸς πρῶτος ; similarly 32nd, &c.=δύο καὶ τριακοστός, δεύτερος καὶ τριακοστός, or τριακοστὸς δεύτερος ; and so on.

OTHER NUMERALS.

64. Both Greek and Latin are particularly rich in their forms for numerals ; e.g.

> *Multiplicatives.* ἁπλοῦς, διπλοῦς, τριπλοῦς, κ.τ.λ. sim*plex*, du*plex*, &c., from which are derived our English multiplicatives sim*ple*, dou*ble*, tri*ple*, &c., referring to *size*.
>
> *Proportionals.* διπλάσιος, τριπλάσιος, κ.τ.λ. du*plus*, tri*plus*, &c., our two*fold*, three*fold*, &c., referring to *number.**
>
> *Numeral Adverbs.* δίχα, τρίχα, τέτραχα, κ.τ.λ. in two, three, four ways, &c., answering to multiplicatives. ἅπαξ, δίς, τρίς, κ.τ.λ. once, twice, thrice, &c., answering to proportionals.

We have also δευτεραῖος, τριταῖος, τεταρταῖος, κ.τ.λ. on the 2nd, 3rd, 4th day, &c.; ποσταῖος ; on what day ? These are only adjectival forms of the dative feminine of δεύτερος, κ.τ.λ.

ADVERBS (Ἐπιῤῥήματα).

65. ' When some case of a declinable word —whether substantive, adjective, or pronoun—has fixed itself absolutely for the expression of certain secondary predications, it is called an adverb. The prepositions, conjunctions, and interjections, which are generally considered as distinct parts of speech, are,

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* This distinction is due to Ammonius (*de Diff.* p. 43), διπλοῦς κατὰ μέγεθος, διπλάσιος κατ' ἀριθμόν. (Donaldson.)

ın regard to their origin and primitive use, neither more nor less than adverbs. Their right to a separate place in the grammar of an inflected language depends on their syntactical functions only. The preposition is an adverb of place, ... the conjunction an adverb of manner, . . . the interjection an exclamatory adverb.'—Donaldson, *Greek Gram.* p. 148. Hence, in spite of Horne Tooke's sneer, 'the old grammarian was right, who said that when we know not what else to call a part of speech, we may safely call it an adverb.'

66. Almost every adjective, and many participles, furnish an adverb in -ως, a termination derived from the old ablative case. The neuter accusative of adjectives both singular and plural is often used adverbially. Adverbs derived from adjectives are compared by taking the neuter sing. of the adjective for the comparative, and the neuter plur. for the superlative, as ἡδέως, ἥδιον, ἥδιστα.

67. Other adverbs coincide with the actual cases of nouns, as κομιδῇ exactly, δημοσίᾳ publicly, ἰδίᾳ privately, κοινῇ in common, σπουδῇ zealously, σχολῇ leisurely* (i.e. *vix*, scarcely); ἀρχὴν at *first*, οὐκ ἀρχὴν not at all (*omnino non*), ἀκμὴν just, or hardly, δωρεάν, προῖκα gratis, μακρὰν afar.

68. Others consist of a preposition and noun, as παραχρῆμα immediately, καθάπερ just as, προὔργου advantageously, ἐκποδὼν out of the way, ἐνσχερὼ in order, &c.

N.B. i. Observe that εὐθὺς is 'immediately,' and εὐθὺ (with the gen.) 'straight towards.' Similarly ἄντικρυς=outright, ἀντικρὺ=opposite.

ii. The ω-ς of Greek adverbs is the Sanskrit â-t (cf. δίδωσι didâti); thus ὁμῶ-ς=the Sanskrit samâ-t '*simili*;' *t* is the case-ending of the Sanskrit ablative, and in some Greek adverbs it is suppressed (e.g. οὕτω), in others it becomes ς. Compare the Latin adverbial *ablatives* raro, perpetuo, quomodo, &c. For the proofs of this identification see Bopp, § 183.

VERBS (Ῥήματα).

69. The nature of the verb† (ῥῆμα verbum, i.e. *the* word *par excellence*) has been variously defined by different grammarians. All acknowledge its importance ; ' Alterum est quod loquimur,' says Quintilian, ' alterum de quo loquimur.'

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* Compare Shakspeare's 'I'll trust *by leisure* him that mocks me once.' Cf. Soph. *O. T.* 434.

† See Burggraff, *Principes de Gram. gén.* p. 345–349 ; *Origin of Language*, p. 104 ; Du Méril, p. 56.

1. According to most ancient grammarians its distinctive peculiarity is the expression of *Time* (ῥῆμα δέ ἐστι τὸ προσσημαῖνον χρόνον, Arist. *De Interp.* iii. 1). Hence the Germans call it *Zeitwort* time-word, and the Chinese ho-tseu *living* word (just as Plato calls the verb and noun τὰ ἐμψυχότατα μέρη τοῦ λόγου). But verbs which should express no circumstance of time are quite conceivable, and actually exist in some North American languages.

2. Others say that it necessarily expresses an *Action*, and hence some Germans call it *Thätigkeitswort*. Thus in Chinese *a hand* added to a hieroglyphic shows that a verb is intended; for instance, a bent bow and a hand signify 'to shoot an arrow.' In Chinese also 'to be' is '*to make*' (*wei*). Obviously however many verbs imply *inaction* rather than *action*.

3. In the *Grammaire Générale* of Port-Royal the verb is defined as 'un mot qui signifie l'*affirmation*,' and this definition may stand if we make affirmation include negation.

4. Humboldt and others say that the verb must involve the abstract conception of *existence*, and so furnish the connection between the subject and the attribute (*die reine Synthesis des Seins mit dem Begriff*). This is only true if with Harris we resolve every verb into a participle with the verb 'to be,' so that, e.g. γράφω=ἐγώ (εἰμι) γράφων. No analysis of the verb however can succeed in reducing it into a participle coupled with the verb to be. What is there participial in the root γραφ? 'A verb divested of its paraphernalia may become an *Irish* participle, which is *merely an abstract noun*, but certainly not a Greek, Latin, or even an English one.'

5. Mr. Garnett, following out a hint in Dr. Prichard on the Celtic language, first showed that verbs do not differ from nouns by any inherent vitality; they are simply *nouns with a pronominal affix*. 'Motion or action is no more inherent in a verbal root than the power of forging a horseshoe in a smith's hammer. It requires an extensive moving power to make it efficient, and so do the roots of verbs.' Their power of expressing action, motion, sensation, or their opposites, resides only in the addition to them of the person or agent. In other words, a verb is *ex necessario* a complex, and not a simple term, and as such it could not have been a primary part of speech.

70. A comparison of the English and Greek verb shows the immense difference between an analytic and a synthetic lan-

guage. The English verb has five forms (e.g. *love*, *lovest*, *loves*, *loved*, *loving*); the Greek verb has about 1,200 forms.

71. The inflections by which a verb expresses its various modifications are called its conjugation (συζυγία).

72. The endings or inflections by which the Greek expresses the three persons in the singular are really the three personal pronouns (*I*, *thou*, *he*), although all trace of this fact has been nearly obliterated in the course of time. Thus to take a verb in -μι (those verbs being the oldest, and therefore the least disguised in their person-endings), it is easy to see that in εἰ-μί, ἐσ-σί, ἐσ-τί(ν), μι is connected with the stem με, -σι with σε, and τι with the article * τό. The passive terminations -μαι, -σαι, and -ται show the same fact no less distinctly. The termination ω looks as if it were connected with ἐγώ, Æolic ἰών; but it is certain that the person-ending comes *not* from the nominative but from *objective* cases of the pronouns, so that δίδωμι† would mean 'giving *here*, i.e. my giving,' and δίδωσι 'giving *there*, i.e. his giving.' It is the object of Comparative Grammar to analyse all inflections in a similar way, and to show their original significance. At present however the results are not all certain, and the explanation of them would require a separate treatise, because each termination has to be traced through a long series of phonetic changes; and in Sanskrit and Greek especially 'a vast number of articulations have been sacrificed to euphony, the restoration of which is often conjectural, and sometimes impracticable.'

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* We shall see in the Syntax the close connection between the article and the third personal pronoun. It is the same in German, where the definite article *der*, *die*, *das* is constantly used as a pronoun; and the French article *le* is derived from *ille*, as is the Italian *il*, *lo*, and the Spanish *lo*, *la*. In the third person plural the termination is due to phonetic change; e.g. τύπτουσι = τύπτοντι = verberant. In Welsh (which is an Aryan language) the pronoun of the third person plural actually ends in nt, *wynt* or *huint* = they (cf. *Introd.* § 15, 5, p. 5).

† Only two Latin verbs, inqua*m* and su*m*, retain a trace of the old termination in μι. The first philologer to point out that the person-endings were pronouns *in oblique cases* was Mr. Garnett, and he illustrated the fact from Syriac, in which *ith* = existence, *ithai-ch* existences of thee = *thou art*, *ithai'-hun* existences of them = *they are*. The same result becomes very clear from a comparison of the Hungarian olvas-*om* I read, olvas-*od* thou readest, olvas-*atok* ye read, &c., with olma-*m* *my* apple, olma-*d* *thy* apple, olma-*tok* *your* apple. See Garnett's *Philolog. Essays*, p. 291; Dr. Latham, *Lect. on the Study of Language*. Obviously, as Bopp observes, the moment that language began to mark persons by the addition of suffixes to the verb, those suffixes could not have been anything but personal pronouns.

73. Many grammars throw no light whatever on the ordinary omission of a first person dual in the active. Thus we find for the dual of the pres. act.

$$\text{———} \qquad τύπτετον, \qquad τύπτετον,$$

but for the dual of the pres. pass.

$$τυπτόμεθον, \qquad τύπτεσθον, \qquad τύπτεσθον,$$

with no explanation of the reason why we should have no form for 'we two are striking,' and yet should have one for 'we two are being struck.' The reason is that in the act. the first pers. plural is always used for the first person dual. We can only conjecture why no distinct form was retained, or why in the passive the *aorist* alone should have no *first* person dual.

74. There is an ingenious theory on the subject of the dual in the article 'Dual' in the 'Penny Cyclopædia.' Believing that the dual is an older plural which was only colloquially retained, the author points out how easily a termination in *ν* might have been changed into one in *ς* (compare τύπτομεν and τύπτομες verbera*mus*; shoon and shoes, eyne and eyes, hous*en* and hous*es*, &c.), and how easily this *ς* might be dropped; on this theory τύπτετον and τύπτετε, &c. might also very easily have been phonetic varieties of the same form.

75. In many grammars *both* the second and third pers. dual of the historical tenses (imperf., plupf., and aorists) are made to end in *ην*, as in the impf. act. of τύπτω

$$ἐτυπτέτην, ἐτυπτέτην ;$$

but in other modern grammars (and even in that of E. Burnouf) the *second* person dual even in historical tenses is made to end in *ον*, so that we find

$$ἐτύπτετον, ἐτυπτέτην ;$$

this latter is the more correct, for the Attics always prefer the form in *ον* for the *second* person of the dual, if we may trust the best MSS.

VOICES (Διαθέσεις).

76. The Greek verb has three voices—

1. Active (διάθεσις ἐνεργητική),* as τύπτω *I am striking.*

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* The Stoics called the Active κατηγόρημα ὀρθὸν ' *upright*,' the Passive ὕπτιον ' *supinum*,' and the Neuter οὐδέτερον '*neither of the two*.' Dionysius

This may be either transitive (ἀλλοπαθής), i.e. the action may pass on to some object, as δίδωμι ἄρτον *I am giving bread.* Or intransitive (αὐτοπαθής), i.e. the action may stop with the agent, as τρέχω *I run.* These verbs are also called neuter.

2. Passive (παθητική), as τύπτομαι *I am being struck.*

3. Middle (μέση), as τύπτομαι *I am striking myself.*

In Sanskrit the Active Voice is called *Parasmai-pada* 'falling on another;' the Middle *Átmane-pada* 'self-affecting.'

77. The only tenses for which the Middle has any *special* forms are the future and aorist.* What are usually called the perf. and plupf. middle are not middle forms at all, but are other forms of the perf. and plupf. act. The name *perfect middle* for such forms as τέτυπα ought to be finally discarded; the error of calling them so, rose from the instances in which this second perfect has an intransitive meaning, as ἐγρήγορα *I am awake,* πέποιθα *I am confident,* ἔαγα *I am broken,* πέπηγα *I stick fast,* ἔρρωγα *I burst forth,* &c. But this is a mere speciality of *meaning.*

78. Verbs which have an active *meaning,* but only a passive or middle form, are called deponents (from depono *I lay aside*). It is probable however that they have not *laid aside* the active form, but never had one at all; it is generally believed that the -μαι form of verbs is the oldest of all. For it was most natural that verbs should be primarily regarded as *middle,* i.e. as expressing direct reference to the subject (or self). Hence the μαι forms often exist in Homer side by side with the forms in ω. Reflexive forms are far more common in other languages (e.g. French, Italian, German) than they are in English. That the transitive form and meaning of verbs was due to a later development of language is clear, since, as we have seen, the *cases* represent adverbial additions

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Thrax (p. 886) says that the two former names were suggested by a metaphor from the position of athletes. On the derivation of the *Latin* word 'supine,' Priscian remarks, 'Supina vero nominantur, quia a passivis participiis, quæ quidem supina nominantur, nascuntur' (p. 811). Lersch, *Sprachphil. d. Alten,* ii. 197 ; Burggraff, p. 357.

* This is just what we should expect from the close connection between the passive and middle, of which the middle or reflexive form was probably the *earliest.* We have very few reflexive forms (I bethink me, fear me, &c.) in English, but we represent many of the German, Italian, and French reflexive verbs by passive or neuter verbs; e.g. *Ich freue mich* I rejoice; *si dice* it is said; *se empleáron diez hombres ten men were employed,* &c. The gradual evanescence of the middle in Greek is analogous to the disuse of many old reflexive verbs in French, such as *se mourir, se partir,* &c. Pellissier, *La Langue franç.* p. 177.

to the noun, and would therefore be originally *independent of all verbal government*, so that it would have been needless for the verb to have a transitive sense. Hence we find many Greek verbs that fluctuate between a transitive and intransitive meaning, as ἔχω 'I have' and 'I am,' ἄγω 'I lead' and 'I move,' αἴρω 'I raise' and 'I rise' (e.g. of the sun, Soph. *Phil.* 1315), ἐλαύνω 'I drive' and 'I ride,' πράσσω 'I do' and 'I fare.' The same is true in other languages; e.g. in Latin, vertere, mutare, &c.; in German, *ziehen, brechen, schmelzen*, &c.; in French, *décliner, changer, sortir*, &c.; in English, to *move, break, turn*, &c. (Jelf, § 360).

REDUPLICATION (Ἀναδίπλωσις).

79. i. Reduplication, i.e. a repetition of the root twice over, was a very primitive process, found in all languages, and adopted as the simplest known method of strengthening the meaning of the word to which it is applied.

ii. Thus it is found in substantives both in Greek and Latin, as βάρβαρος, παιπάλη, βόμβος, marmor, murmur, turtur, papilio, &c.

iii. And in verbs both in Greek and Latin, πέπηγα, λέλυκα, &c., pepigi, tutudi, cucurri, tetigi, nemini, &c.

iv. It is by no means confined to the perfect and pluperfect. Distinct traces of it appear in many presents, as μίμνω, πίπτω, γιγνώσκω; especially in the older verbs, viz. those in μι, as δίδωμι, τίθημι, (σ)ίστημι, πίμπλημι, πίμπρημι, ὀνίνημι, sisto, gigno, pipilo, titubo, &c.; and in the paulo-post-futurum, as τετύψομαι, λελύσομαι, &c.

v. It is also frequently found in the aorist, as ἤγαγον, ἤραρον. In Homer these reduplicated second aorists abound, as πέπιθον, κέκλυθι, ἀμπεπαλών, τετορπόμην, λέλαθον, πέφραδον. It will be seen that it always emphasises * the meaning of the verb, and is therefore peculiarly adapted to represent repeated or *continued* actions, such as vibration (ἀμπεπαλών), thought (πέφραδον), careful attention (κέκλυθι), scolding (ἠνίπαπον), &c.

vi. It is natural therefore that it should be mainly charac-

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* Precisely on the same *principle* as in Hebrew, in Armorican, in Hindoo, and in Modern Greek, an adjective is repeated to represent the *superlative*, as קֹדֶשׁ קֳדָשִׁים holy of holies = holiest; μία ψηλὴ ψηλὴ κρεμάθρα a *very high* gallows. The process is constantly resorted to in common conversation, and is a regular idiom of Italian, e.g. 'Ella sen va notando *lenta lenta*,' Dante, = *very slowly*, &c.

teristic of the primary tenses, and especially of the perfect. (Besides such perfects as momordi in Latin, we find traces of reduplication in many others, as fēci (=fe-fici), jēci (je-jici), vēni (ve-veni), and many more.)

vii. Unlike the augment, which is a mere præfix or extraneous adjunct, the reduplication is regarded as an organic part of the word, and therefore is *retained through all the moods*, while the augment is found in the indicative alone.

CHIEF RULES OF REDUPLICATION.

80. 1. Words beginning with ῥ, with γν, with double letters ζ, ξ, ψ, with two mutes,* or with vowels, cannot take reduplication, but substitute the augment for it. This is only for the sake of euphony; ῥέῤῥιφα, ψέψαλκα, &c., would sound intolerable, and therefore ἔῤῥιφα, ἔψαλκα, &c. are used instead.

2. Verbs beginning with an *aspirate*, use the *tenuis* in reduplication, as τέθυκα, πεφίληκα.

3. Three verbs take εἰ instead of the reduplication, viz.:—

λαμβάνω,	εἴληφα.
λαγχάνω,	εἴληχα.
μείρω,	εἴμαρμαι.

We have also εἴρηκα used as the perfect of φημί. λέγω makes both λέλεγμαι and εἴλεγμαι in composition.

4. Some verbs, beginning with a vowel, take what is called the Attic reduplication, as

ἀγείρω,	ἀγήγερκα,	ἀγήγερμαι.
ἀκούω,	ἀκήκοα.	
ἐγείρω,	ἐγήγερκα,	ἐγήγερμαι.
ἐσθίω,	ἐδήδοκα,	ἐδήδεσμαι.
ἐλαύνω,	ἐλήλακα,	ἐλήλαμαι.
ἐρείδω,	ἐρήρεικα,	ἐρήρεισμαι.
ὄμνυμι,	ὀμώμοκα,	ὀμώμοσμαι.
ὀρύσσω,	ὀρώρυχα,	ὀρώρυγμαι.

We also have ἐλήλυθα, ἐνήνοχα used as perfects of ἔρχομαι, φέρω.

5. Verbs in ω with a reduplicated present, as βιβρώσκω, γιγνώσκω, διδράσκω, μιμνήσκω, πιπράσκω, τιτρώσκω, drop the reduplication in other tenses; hence their futures are βρώσομαι, γνώσομαι, δράσομαι, μνήσω, &c.†

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* Except κτάομαι, κέκτημαι, μνάομαι, μέμνημαι.
† But διδάσκω fut. διδάξω, βιβάζω fut. βιβάσω.

AUGMENT (Αὔξησις).

81. The Augment entirely differs from the Reduplication, both in meaning and usage.

a. It is probably a fragment of the root which we also find in ἀνά, signifying remoteness, and merely refers an action to the past. It was originally 'a demonstrative particle, primarily expressing *remote place*, and secondarily *remote time*;'* and was no original part of the verbal root.

β. It properly belongs only to the historical tenses.

γ. It is dropped in all moods but the indicative, except where it is used instead of reduplication. This is a trace of its independent existence as having once been a separate word. In the older Sanskrit, for instance, it is separable from the verb, and (as in Homer) it may be omitted at pleasure.† This helps to account for the fact that Latin has lost all traces of a syllabic augment.

82. Augment is of two kinds; syllabic (συλλαβική), which adds the syllable ε, and temporal (χρονική), which only increases the length of a vowel.

The chief peculiarities in augments are as follows:

1. In later Attic βούλομαι, δύναμαι, and (sometimes) μέλλω make ἠβουλόμην, ἠδυνάμην, ἤμελλον.

2. The diphthongs εἰ and οὐ are not augmented;‡ the other diphthongs are augmented by giving the augment to the first vowel of the diphthong, and subscribing the second if it be ι, as αἱρέω, ᾕρουν, αὐξάνω, ηὔξανον.

3. Ten verbs beginning with ε take the augment ει. The commonest of them are:

> ἐάω *I permit*, εἴων.
> ἑλίσσω *I roll*, εἵλισσον.
> ἑλκύω *I drag*, εἵλκυον.
> ἕπομαι *I follow*, εἱπόμην, 2nd aor. ἑσπόμην.
> ἐργάζομαι *I work*, εἰργαζόμην.
> ἕρπω *I creep*, εἷρπον.
> ἔχω *I have*, εἶχον, 2nd aor. ἔσχον.

We have also εἶπον, and εἷλον.

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* Garnett's *Philolog. Essays*, p. 206. He adduces analogous forms from many other languages. Buttmann's conjecture that it is a mutilation of the reduplicate prefix, and Bopp's that it is a relic of the *negative* prefix, are justly exploded.

† Max Müller, *Sanskr. Gram.* p. 144.

‡ It is now generally believed that the diphthong εῦ *can* be augmented.

4. ρ is doubled after an augment, as ρίπτω, ἔρριπτον.

5. A few verbs take *both* the temporal and syllabic augment, as

ὁράω	impf.	ἑώρων	pf.	ἑώρακα
ἀνοίγω	„	ἀνέῳγον	„	ἀνέῳγα
οἰνοχέω	„	ἐῳνοχόουν.		

Notice the pluperfects ἐῴκειν I seemed, ἐῴλπειν I hoped, ἐῴργειν I did.

6. In *synthetic* compounds, i.e. compounds where the two parts are *not separable*, but are so fused together that they cannot exist as two separate words, the augment is placed at the *beginning* of the word, as in οἰκοδομέω ᾠκοδόμησα, κάθημαι ἐκαθήμην, ἐπίσταμαι ἠπιστάμην.

But where the compound is *parathetic*, i.e. where the two parts are separable, and are merely juxtaposed, the augment is put between them, as in προσφέρω, προσέφερον; and this is the case in most verbs compounded with prepositions.

7. The augment, which is *constantly* omitted in Homer, is *never* omitted in Attic except in χρῆν for ἐχρῆν.* But there are a few words, ' *quibus augmentum non proponunt tragici,*' e.g. ἄνωγα, καθεζόμην, καθήμην. Porson *Præf. ad Hec.* xvi. (He adds καθεῦδον, but see Veitch, *Greek Verbs*, p. 300.)

MOODS (Ἐγκλίσεις).

83. The moods (*modi*) in Greek are: 1. The Indicative (ὁριστικὴ ἔγκλισις). 2. The Subjunctive (ὑποτακτική). 3. The Optative (εὐκτική). 4. The Imperative (προστακτική). Besides these, there are: 5. the Infinitive (ἀπαρέμφατος); and 6. the Participle (μέτοχος); but the two latter, including the verbal adjective in -τέος, are by modern grammarians usually treated as verbal nouns, and not as moods.

Protagoras is said to have been the first to distinguish the different moods of verbs.†

The first four of these moods are called personal, the latter impersonal, as having less formal reference to a subject.

The nomenclature of the moods is far from perfect. ' The indicative, i.e. mood of declaration, is continually used where

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* Exclusive of *prodelisions* like those in *Œd. T.* 1602, 1608, *Hec.* 387, there are only a few instances of an omission of the augment in tragedy at the *beginning* of lines in the speeches of messengers. And the augment is sometimes omitted in the pluperfect—*usually* so in the New Testament. See Winer's *Gram.* § xiii. 8.

† See the authorities quoted in Donaldson, *New Crat.* p. 204, 2nd ed.

no declaration is made,—in interrogatives for example, and in conditionals. The optative has very many uses with which the expression of a wish has no concern, and has moreover quite as good a claim to the title of subjunctive.' (Harper.)

CLASSES OF VERBS.

VERBS IN -μι.

84. There are two main classes of verbs, those in ω, and those in μι.

The former (verbs in ω) are far the most numerous; the latter are the oldest. That this is the case appears, because:

1. The pronouns which formed all person-endings are least obliterated, and most easily recognisable in verbs in μι (see ante § 72); and besides, these person-endings are attached directly to the stem, as ἔσ-μεν, δί-δο-τε, whereas the verbs in ω require a *connecting vowel*, as λύ-ο-μεν, τιμά-ο-μεν.

2. The verbs in μι contain the simplest roots, and involve the most elementary notions, as 'being,' 'going,' 'giving,' 'saying,' 'placing,' &c.

3. This form in μι is predominant in Sanskrit, and the *oldest* languages of the Indo-European family.*

85. Observe that: *a.* This form of conjugation is only found in a few tenses,—chiefly in the present, impf., and 2nd aor.; but

β. Traces of a similar form of conjugation appear, especially in the 2nd aorists, in many other verbs, as ἔβην I *went*, ἔδραν I *ran*, ἔτλην I *endured*, ἔφθην I *anticipated*, σχές hold! the imperative of ἔσχον, ἑάλων I *was caught*, ἔγνων I *knew*, the imperative πῖθι *drink*, and others.

γ. In Latin we find traces of it in inquam, sum, and in the endings of the 3rd person sing. (as, stat=ἵσταται, &c.), and 3rd pers. plur. (dant=δίδοντι, &c.

N.B. i. In the imperf. τίθημι and δίδωμι follow the analogy of verbs in ω, having ἐτίθουν, ἐτίθεις, ἐτίθει, and ἐδίδουν, ἐδίδους, ἐδίδου more usually than ἐτίθην, ης, η, and ἐδίδων, ως, ω.

ii. ἵστημι varies in its tenses between a transitive and in-

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* The *rarity* of verbs in μι is no argument against this conclusion; for, when one form has been *nearly* superseded by another, the feeling of analogy works so powerfully in language that the few remaining specimens of the old form soon disappear; 'thus in Modern Greek even δίδωμι, τίθημι have given way for διδῶ, θετῶ.'

transitive meaning: thus ἵστημι I place, ἵστην I was placing, στήσω I will place, ἔστησα I placed; ἕστηκα I stand, εἱστήκειν I was standing, ἔστην I stood. [Similarly from the present of the German verb *ich stehe* we get our transitive verb *to stay*, and from the perfect *ich stand* our intrans. verb *to stand*. Don.]

iii. There are 3 aorists in κα, ἔθηκα I *placed* (pf. τέθεικα), ἔδωκα I *gave*, ἧκα I *sent* (pf. εἷκα). Whether these represent an *older*, or merely a modified form of the aorist is uncertain.* It is remarkable that they are used *mainly* in the singular, the *second* aor. being more common in the plural. On the varying use of first and second aorists, see the admirable *Greek Verbs* of Mr. Veitch, p. 46.

VERBS IN -ω.

86. The Dorians made the fut. mid. in οῦμαι, hence the following are called *Doric* futures :—

> πίπτω fut. πεσοῦμαι
> κλαίω fut. κλαυσοῦμαι (or ομαι)†
> πλέω fut. πλευσοῦμαι (or ομαι)
> πνέω fut. πνευσοῦμαι (or ομαι)
> φεύγω fut. φευξοῦμαι (or ομαι).

87. Contracted futures like κομιῶ from κομίζω I convey, σκεδάζω I scatter, fut. σκεδῶ, τελέω I accomplish, fut. τελῶ, are called *Attic* futures.‡

88. The following futures have no tense sign :—χέω *I shall pour*, ἐρῶ *I shall say*, ἔδομαι and φάγομαι *I shall eat*, πίομαι *I shall drink*, νέομαι *I shall return*, εἶμι *I will go* (compare the English 'I am going (=I shall go) next week.' In fact the verb 'go' involves a notion of futurity,§ as when we are *going to do* a thing; and as in 'The first said unto him, I *go*, Sir, and *went not.*'

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* In ἤνεγκα, the borrowed aor. of φέρω, the σ has been lost; as also in εἷπα, ἔχεα, ἔσσευα, and κέας from καίω.

† In English in the same way we often have *two* forms coexisting, as in swelled and swoll, chided and chode, hanged and hung, rang and rung, &c., but the *tendency* always is to give different meanings to them (i.e. to desynonymise them). We are more alive to these varieties of form assumed by the same tense in Greek, because we have specimens of their language extending over the space of hundreds of years.

‡ A few rare dialectic forms like κένσω, πεφύρσομαι, &c., are called Æolic futures.

§ So in Spanish 'Nosotros nos *vamos* mañana, y ellos *salen* el dia despues,' we *go* to-morrow, and they *leave* the next day. Delmar's *Span. Gram.* p. 139. See too Veitch, *Greek Verbs*, p. 200.

89. There are fourteen verbs in which the fut. mid. **has a** *passive* meaning, partly for metrical reasons, partly because **the** fut. passive was not in use ;* such are

λέξομαι *I shall be said.*
μισήσομαι, στυγήσομαι *I shall be hated.*
ἁλώσομαι *I shall be taken.*
ἄρξομαι *I shall be ruled.*
ἐάσομαι *I shall be suffered.*
οἰκήσομαι *I shall be inhabited.*
τιμήσομαι *I shall be honoured.*
ἀδικήσομαι *I shall be injured.*
ζημιώσομαι *I shall be punished.*

90. The following verbs among others (especially denoting some bodily activity) use the fut. mid. in an *active* meaning. These verbs present an analogy to such verbs as *se taire, s'en aller,* &c., which are similarly reflective in *form* but not in *sense.*

ᾄδω, ᾄσομαι *I shall sing.*
ἀκούω, ἀκούσομαι *I shall hear.*
ἀπολαύω, ἀπολαύσομαι *I shall enjoy.*
βαίνω, βήσομαι *I shall go* (Je m'en irai).
γιγνώσκω, γνώσομαι *I shall know.*
γελάω, γελάσομαι *I shall laugh* (Je me rirai de).
διδράσκω, δράσομαι *I shall run.*
θαυμάζω, θαυμάσομαι *I shall wonder* (Je m'étonnerai).
θηράω, θηράσομαι *I shall hunt.*
κλέπτω, κλέψομαι *I shall steal.*
σιγάω, σιγήσομαι *silebo, I shall be still* (Je me tairai).
σιωπάω, σιωπήσομαι *tacebo, I shall hold my tongue.*
σπουδάζω, σπουδάσομαι *I shall be busy* (Je m'étudierai à).†

91. The presents ἥκω *I have come,* οἴχομαι *I have gone,* have a perfect meaning.

The perfects ἄνωγα *I bid,* ἔοικα *I seem,* κέκτημαι *I possess,*

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* These verbs tend to prove the theory of the original identity of the passive and middle ; and the evolution of the passive *out of* the middle, as is actually the case in the Scandinavian languages. A similar argument might be deduced from the fact that several aorists *middle* have a *passive* sense, and aorists *passive* a *middle* sense, as διελέχθην *I conversed,* ἠρνήθην *I denied,* &c. (Clyde's *Gk. Syntax,* p. 57.) In the New Testament, ἀπεκρίθην is constantly used in the sense of ἀπεκρινάμην.

† A list of peculiarities like these, as well as of the *commonest* irregular verbs, nouns, &c., has been drawn up by the author, in a little card of three pages, for the use of the Harrow School.

οἶδα *I know, novi,* μέμνημαι *I remember, memini,* and some others, have a present meaning.*

92. The four verbs ζάω *I live* πεινάω *I hunger,* διψάω *I thirst,* χράομαι *I use,* contract into η not into α; thus the infinitives are ζῆν, πεινῆν, διψῆν, χρῆσθαι,† being contracted from older forms of the infinitive ζάεν, πεινάεν, &c.

93. When a verb has tenses derived from several stems the reason is that originally several verbs were synonymous in meaning. Language at an early stage abounds in synonyms; but at a later period cannot be burdened with this superfluous exuberance, and either desynonymises the words (i. e. uses them to express different shades of meaning) or drops them altogether. Sometimes, as in the cases before us, it retains only one tense of a verb, dropping all the others. Thus the verbs φέρω, φημί, τρέχω, ὁράω, ἐσθίω, &c. borrow their tenses from other obsolete roots conveying a similar meaning.

94. The irregular verbs are precisely those which the learner will encounter most frequently; he can hardly read any page of Greek without finding some which are of constant occurrence. In truth, the irregularity of verbs is often due to their antiquity, and to the fact of their expressing conceptions so common as to be most liable to phonetic corruption from the wear and tear of language. Philologically speaking, too, such verbs are generally the most interesting, since their very peculiarities often reveal to us secrets respecting the growth and structure of language at which we might otherwise guess in vain.

95. Verbs in άω, έω, εύω, ώσσω, imply *to be* or *to have* that which the name signifies, as κομάω *I have long hair,* φιλέω *I am a friend,* φονεύω *I am a murderer,* ὑπνώσσω *I am sleeping.*

96. *Causatives* usually end in όω, ίζω, ύζω, ύνω, αίνω, as δουλόω *I make a slave,* πολεμίζω *I make war,* ἁρμόζω *I fit,* ἡδύνω *I sweeten,* σημαίνω *I signify,* κοιλαίνω *I make hollow.*

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* 'Rien n'est plus facile que d'expliquer cette irrégularité apparente; θνήσκω je meurs, τέθνηκα j'ai souffert la mort; donc, je suis mort; κτάομαι j'acquiers, κέκτημαι j'ai acquis; donc, je possède.'—Burnouf, *Gr. Gram.* § 254.

† The infinitive of these contract verbs should not have the *iota subscript,* as they have in many editions; τὰ εἰς ᾶν ἀπαρέμφατα οὐκ ἔχει τὸ ι προσγεγραμμένον· ὅτι τὰ εἰς ν λήγοντα ῥήματα οὐδέποτε ἔχει πρὸ τοῦ ν τι ἀνεκφώνητον.—Etym. Magn. See Viger, *Idiot.* p. 220.

97. When a noun gives rise to several derivative forms they differ in meaning, as

πολεμόω I make hostile,* πολεμέω I am at war, πολεμίζω I make war.

πλουτέω I am rich, πλουτίζω I enrich.

δουλόω I enslave, δουλεύω I am a slave.

ὁρμέω I lie at anchor, ὁρμίζω I bring to anchor (ὁρμάω I stir up, is from a different root).

ῥίπτω *jacio* I throw, ῥιπτῶ *jacto* I boast, ῥιπτάζω I throw often.

98. *Frequentatives* usually end in άζω, ίζω, ύζω, as στενάζω, ὠθίζω, ἐρπύζω.

99. *Inceptives* in σκω,† as ἡβάσκω *juvenesco*, γηράσκω *senesco*, μεθύσκω I begin to make drunk, &c.

100. *Desideratives* in σείω, as γελασείω *I am inclined to laugh*, δρασείω *I want to do*, πολεμησείω *I should like to go to war*, ἐργατείω *I long to work*; cf. esurio, parturio, &c.

Obs. i. The inceptive form σκω has the same *iterative* meaning as the Epic substitution of σκον for the augment, e. g. δινεύεσκε for ἐδίνευε, γοάασκεν for ἐγόα.

ii. The desiderative form σείω is probably 'an old future in -σείω, of which the corresponding aorist is found in the so-called Æolic aorist optative in σεια,' as τύψεια.‡

COMPOUND WORDS.

101. There are two kinds of compounds, Synthetic and Parathetic.

It is a curious and interesting fact that in Aryan languages the *determining* word always precedes; in Semitic languages, where however compounds of any kind are rare, the determining word is always suffixed; e.g. compare Newtown, Neapolis with Carthage; *Ben*-Yakoub with Jacob*son*, &c. See *Families of Speech*, Lect. iii.

102. i. Parathetic compounds are formed by the mere juxtaposition of two separate words, as ναυσικλυτός *famous for ships* (ναυσὶ κλυτός), γαστρίμαργος *greedy*, κυνόσσημα *the dog's tomb*, &c.

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* Where a verb has two forms, one in όω and one in έω, the former is usually transitive, the latter neuter; e.g. πολεμοῦν to make an enemy of, πολεμεῖν to be at war.

† Some verbs in ιάω have a quasi inceptive meaning, as ἰλιγγιάω I grow dizzy, κελαινιάω I *grow* black, ὠχριάω I *grow* pale, &c.

‡ See *New Cratylus*, § 386.

English is very rich in these parathetic compounds. Ben Jonson in his quaint grammar (1640) says, 'in which kind of composition our English tongue is above all other very handy and happy, joyning together after a most eloquent manner sundry words of every kind of speech.' But he confuses such parathetic compounds as mill-horse, lip-wise, cut-purse, with such synthetic compounds as notwithstanding, nevertheless, &c. One of his instances, twy-light, has since become the synthetic twilight.

ii. The commonest class of parathetic compounds in Greek is furnished by the junction of verbs with prepositions, hence these compounds admit of *tmesis*, as κατὰ πίονα μῆρι' ἔκηαν, or ἐκ δέ οἱ ἡνίοχος πλήγη φρένας ; this tmesis is found, though rarely, even in Attic, as ἐκ δ' ηὖσ' (Soph. *Tr.* 565), ἐκ δὲ πηδή-σας (Eur. *Hec.* 1172). See too *Ant.* 420, 427, 432.

Sometimes even, in Homer, the preposition *follows*, as ἐνάριζον ἄπ' ἔντεα.

iii. Yet merely parathetic as the compound is, a verb is often entirely altered in meaning by the preposition with which it is compounded ; e.g. γιγνώσκω is I *know*, but ἀναγιγνώσκω I *read* ; καταγιγνώσκω I *condemn*, ἐπιγιγνώσκω I *decide*, μεταγιγνώσκω I *change my mind*, συγγιγ-νώσκω I *pardon*. Hence such a sentence as Ἀνέγνως ἀλλ' οὐκ ἔγνως· εἰ γὰρ ἔγνως οὐκ ἂν κατέγνως, you read it but did not understand; for had you understood you would not have condemned.

So, too, ἀκούω I *hear* ; ἐπακούω I *overhear* ; ὑπακούω I *answer the door* ; εἰσακούω I *obey* ; παρακούω I *mishear*, &c.

103. Synthetic compounds consist of elements which are not separable, but have been modified before being moulded into one organic whole, as μεγαλόδοξος, παντομίσης.

104. i. Adjectives and nouns in composition usually assume their crude form, as πολύπους, μεγαλόπολις, and if any connecting vowel be needed, o is generally used, as in πατροκτόνος, φυσιολόγος.

ii. This o is *not contracted* if the second part of the word originally began with a digamma, as in μηνοειδής, ὀρθοεπής, μενοεικής.

iii. Some synthetic compounds are however joined by the letter η, as ξιφηφόρος, ἐλαφηβόλος, ἀσπιδηφόρος, θανατηφόρος, στεφανηφόρος. This may possibly have arisen from a desire to avoid the concurrence of short syllables, since side by side with these forms we find ξιφοκτόνος, ἐλαφοκτόνος, ἀσπιδοφέρμων, στεφανοποιός.

105. In these compounds *both* words are generally significant, as in ζυγηφόρος. Sometimes however one half is merely poetical and ornamental, as in μονόσκηπτρος θρόνος, γέννα θηλύσπορος, ἀνὴρ οἰόζωνος. And frequently one half of

the word has become superfluous, and lost all its meaning, the entire compound being only accepted in some secondary sense, as μονόψηφον ξίφος a single (-voting) sword, οἰόφρων πέτρα a lonely (-minded) rock, ἱπποκόμος καμήλων a (horse-) groom of camels, νέκταρ ἐῳνοχόει, &c. So in Sanskrit *açwa-gô-sht'ha* a horse cow-stall, and even *gô-gô-sht'ha* a cow-cow-stall.*

N.B. i. Notice that λιθόβολος=pelted; λιθοβόλος = pelting; μητρόκτονος=killed by his mother; μητροκτόνος = matricide.

ii. Compounds of ἐργάζομαι, if they imply *bodily* action only are oxytone, as λιθουργός, ἀμπελουργός; but on the other hand we have πανοῦργος, κακοῦργος, περίεργος, &c., implying moral action.

106. Latin has to a great extent lost—perhaps by contact with some aboriginal language—the rich power of composition possessed by Sanskrit and by Greek. ' Faciliore ad duplicanda verba Græco sermone.'—Liv. xxvii. 11. Even in historical times we can trace something of the loss. Virgil, for instance, has no compound words to compare with the 'Ubi cerva *silvicultrix* ubi aper *nemorivagus*' of Catullus.

107. It is an important and almost invariable law in Greek that a verb never occurs as a synthetic compound except as derived from some other synthetic compound. ' Verba non possunt *nisi per flexuram quandam* cum aliis orationis partibus præter præpositiones consociari,' observes Lobeck. In other words, ' a verb, without losing its nature, can only be compounded with a *preposition*. When any other word is to be compounded with a verbal stem *a noun is first formed* of the two, and *then* a verb is derived from the noun.' Hence such words as λιθοβάλλω, ἱπποτρέφω, ναυμάχομαι, εὐτυγχάνειν, μετριοπάσχειν, &c., would be simple monstrosities in Greek; the only admissible forms being λιθοβολέω (from the intermediate substantive λιθοβόλος), ἱπποτροφέω (from ἱπποτρόφος), ναυμαχέω (from ναύμαχος), εὐτυχέω (from εὐτυχής), μετριοπαθεῖν (from μετριοπαθής).

108. Apparent violations of this rule are either wrong readings or the result of carelessness, as in Euripides συνασοφεῖν, δυσθνήσκειν, σταδιοδραμοῦμαι, κακοβουλευθεῖσα. The latter however should be σταδιοδρομήσω (*Herc. F.* 863), κακοβουληθεῖσα (*Ion*, 867), and were probably altered by some ignorant copyist.

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* See Pott, *Zählmethode*, p. 127. I have collected many other instances in my *Chapters on Language*, p. 217, and may add 'brass fire-irons,' 'tin shoe-horns,' 'wooden mile-stones,' &c.

In the N. Test. we have εὐδοκεῖν *to be well pleased*; and καραδοκεῖν *to expect earnestly* is found in some writers. Even Scaliger had seen that such a verb as εὐαγγέλλω is not Greek, 'nam τὸ εὖ καὶ τὰ στερητικὰ μόρια componuntur non cum verbis sed cum nominibus.' The careless violation of analogy in the δυσθνήσκω of Euripides (*Rhes.* 791, *El.* 834) may be due to the metrical impossibility of δυσθανατέω; yet in any other dramatist we should have been more surprised to find it.*

109. The same rule applies to *abstract* substantives. Compounds like λιθοβολή, ναυμάχη, εὐπρᾶξις would be impossibilities in Greek; the substantive must receive a derivative ending as λιθοβολία, ναυμαχία, εὐπραξία.

110. Hence the word 'telegram' is a monstrosity,—'a spot of barbarity impressed so deep on the English language that criticism never can wash it away.' From the words τῆλε and γράφω might have been formed the *substantive* τηλεγράφος, and then through the verb τηλεγραφέω the abstract substantive *telegrapheme.*† 'Telegram' violates the laws of Greek synthesis, and if it meant anything, could only mean 'a letter at a distance.' It must be regarded as a convenient English hybrid; and unfortunately many English hybrids are by no means convenient. It is said that we owe many of them, and this among the number, to the French.

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* *New Cratylus*, p. 624. For a list of other careless peculiarities of Euripides, see Bernhardy, *Griechische Syntax*, s. 14.

† Cf. from ζῷον and γράφω, ζωγράφος, ζωγραφέω, and then ζωγράφημα *a painting.* Plat. *Phil.* 39 D.

SYNTAX.

1. i. Syntax (σύνταξις, *constructio*, arrangement) gives the rules for expressing or arranging sentences.

ii. The syntax of a language is not elaborated till late. There could not be said to be such a thing as Greek grammar till the Alexandrian epoch. Suetonius tells us that the first Greek grammar was brought to Rome by Crates Mallotes, the ambassador of King Attalus, between the second and third Punic wars.

iii. In the grammar of any language there must be a great deal which is *common* to it with every other language, and which must necessarily arise from the fundamental resemblance between the intelligence of different races. The points in which a language differs from others are called its idioms (ἰδιώματα or peculiarities). Some such idioms are isolated or unproductive; others form a starting-point for many similar phrases, and may be called *paradigmatic* (see Craik, *Engl. of Shakespeare*, p. 203).

2. When a sentence, however short, offers a complete sense, it is called a *proposition* (αὐτοτελὴς λόγος *oratio*), i.e. an expression of judgment.

3. A sentence must consist of three parts—

a. The *subject*, or thing spoken of.

β. The *predicate*, i.e. what is stated of the subject.

γ. The *copula*,* some separate verb expressed or understood, or *some lingual contrivance* to express the mental act which connects the subject and predicate.

N.B. i. As both the copula and subject are often *understood*, or merely implied in the termination of a verb, a sentence may be expressed in Greek and Latin by a *single word*, as ὕει, βροντᾷ, ἔσεισε, σαλπίζει, it rains, it thunders, there is an earthquake, the trumpeter is blowing. In English and most modern languages, at least *two* words are required, since, owing to the analysing tendency, we *express* the pronouns even when they are unemphatic.

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* The copula belongs however rather to logic than to syntax; in Greek it is constantly omitted. Thus ἀγαθὸς ὁ ἀνήρ means 'the man *is* good,' but we in English must express the '*is*,' to give any meaning. On the supposed necessity of this copula, see *Origin of Language*, p. 104 seqq.

ii. Most forms of the finite verb make a sentence, containing these three parts e.g. τύπτω means ' I (*subject*) am (*copula*) striking (*predicate*).'

iii. Whatever may be the length of a simple sentence (i.e. a sentence that contains but one finite verb), it can always be reduced to these three parts, all other words being accessory either to the subject or the *predicate*; e.g. The virtuous and happy old man lived in peace and prosperity; here ' the virtuous, &c. man ' is the subject, ' was ' is the copula, ' living in,' &c., is the predicate.

iv. A compound sentence (i.e. a sentence that has more than one finite verb in it) may contain many simple sentences which are called its *clauses.*

v. Clauses are either *coordinate*, i.e. of equal importance with the main sentence, as ' Alexander conquered Darius, and died young ' (παράταξις); or *subordinate*, as ' Alexander collected an army that he might conquer' (ὑπόταξις).

THE ARTICLE (Ἄρθρον).*

4. The Article ὁ, ἡ, τό, was originally a demonstrative pronoun, which also served as a personal pronoun; as in Homer—

> φθίσει σε τὸ σὸν μένος *that* courage of thine will ruin thee.†
>
> τὴν ἐγὼ οὐ λύσω *her* I will not set free.
>
> Λητοῦς καὶ Διὸς υἱός· ὁ γὰρ βασιλῆϊ χολωθείς κ.τ.λ. the son of Leto and of Zeus; for *he* angry with the king, &c.
>
> ὡς ἔφατ᾽· ἔδδεισεν δ᾽ ὁ γέρων· So said he; but *he*, the old man, feared.

N.B. In this last, and in similar instances, ὁ is not an article,‡ but a pronoun in apposition, as in ' *The Lord, He* is the God.'

' *My banks, they* are furnished with bees.'—Shenstone.

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* The word ἄρθρον in this sense is first found in Aristotle, *Poet.* **xx.** It means ' a joint' or ' limb'; see Egger, *Apollon. Dyscol.* pp. 112, 118.

† The τό in this and similar examples merely adds to the emphasis, and is like the use of the Latin ' ille ' before possessive pronouns, as ille tuus pater,' that father of yours; it is retained in the Romance languages,—as ' *il mio* cavallo,' &c. It is a *constant* Spanish idiom to use the article in a demonstrative sense as a personal pronoun, as ' *El* que es sabio ' *he* (lit. *the*) that is wise.

‡ In some instances however this demonstrative is, even in Homer, *to all intents and purposes* an article; e.g. *Il.* vii. 412, xii. 289, τὸ δὲ τεῖχος ὑπὲρ πᾶν δοῦπος ὀρώρει, &c. Apollonius Dyscol. *Synt.* i. 31. But these instances are not numerous; and on the other hand it is often

5. Even when ὁ, ἡ, τό had developed into a definite **article** (like our ' *the* '), it was used as a demonstrative ;* as

> ᾽τοῦ γὰρ καὶ γένος ἐσμέν, 'for we are also *his* offspring.'
> —Aratus, quoted in Acts xvii. 28.
> πρὸ τοῦ, before this (German ehe*dem*).
> ἢ τοῖσιν ἢ τοῖς πόλεμον αἴρεσθαι to take up war against *these* or *those.*
> οἱ ἐν ἄστει *those* in the city.

6. Especially with various particles, as μέν, δέ, καί, &c.

> ἔβλαψέ με ὁ δεῖνα τὸ καὶ τὸ ποιήσας so and so injured me doing this and that (or doing such and such a thing).
> καί μοι κάλει τὸν καὶ τὸν now call me so and so.
> οἱ μὲν ἐθαύμαζον, οἱ δὲ ἐβόων *some* were in astonishment, *others* were shouting.

7. This demonstrative pronoun (ὁ, ἡ, τό) also served originally for the relative (ὅς ἥ ὅ),† with which it is most closely connected. In fact ὅς τε not ὅς means ' who' in Homer (et is=qui); or, in other words, language originally states *co-ordinately* what was afterwards made *subordinate.*

> ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν τὰ δέδασται *the things* which we sacked from the cities *those things* have been divided.—*Il.* i. 125.

(The example is a curious one because it is, I believe, the only instance in which Homer puts the relative *before* the antecedent.)

This usage continued in Ionic, and even in Attic, as

> τὰ μὲν ᾽Οτάνης εἶπε . . . λελέχθω κἀμοὶ ταῦτα the things *which* Otanes said, &c.
> διπλῇ μάστιγι, τὴν ῎Αρης φιλεῖ (Æsch. *Ag.* 642), with the double scourge, *which* Ares loves.

It is even continued in Modern Greek, as τὰ φέρνει ἡ ὥρα *what* an **hour** brings. (Clyde.)

8. i. Possibly ὅς ἥ τό was the original form of this demonstrative, and the ς was dropped because (e.g.) ὁ(ς) ἀγαθὸς ἀνήρ would not sound well ; just as in German we have *der gute*

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omitted where an article is required, as νηῦς δέ μοι ἥδ᾽ ἕστηκεν ἐπ᾽ ἀγροῦ νόσφι πολῆος far from *the* city.

ἄλλοι μέν ῥα θεοί τε καὶ ἀνέρες *the rest* of gods and men.

* Similarly, in Hebrew ה was originally demonstrative, and occasionally retains its demonstrative force, as in היום *this* day.

† ' Thus too in English the demonstrative *that* has come to be also a relative.'—Clyde, *Gr. Synt.* p. 9.

Mann, not *der gute(r) Mann,* because the grammatical instinct would have been offended by the conscious repetition of the pronoun (which was *felt,* though not recognised) in *der guter.* See Bréal, Bopp, ii. § 281. ῞Oς in Attic is still demonstrative in the phrases καὶ ὃς and he, ἦ δ᾽ ὃς *said he,* &c.

ii. In fact the use of an article with the nominative is an unconscious pleonasm, due to the obliteration of the nominatival termination. The nominative termination is derived from *sas* the Sanskrit article: many ages afterwards the Greeks used this same article under the form ὁ to accompany and define the nominative. This double process of obliteration and reproduction in language has already been illustrated in § 105. See Bréal, Bopp, ii. xxxvii.

9. We see then that the article, the demonstrative, and the relative are merely developments of one and the same form.* This is illustrated by the fact that—

a. There is no article in Latin in which *hic* and *ille* serve the same purpose, when anything very definite is wanted. ' *Noster sermo articulos non desiderat,*' says Quinctilian (*Instt. Or.* i. iv. 19). It must however be admitted that the article if *unnecessary* is at any rate very *convenient.* So far from being, as J. C. Scaliger called it, ' *otiosum loquacissimæ gentis instrumentum,*' it adds to language a most desirable precision.†

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* In fact they are all three simply *determinative adjectives.* Du Méril, *Form. de la Langue franç.* p. 60.

† Duclos cites, as instances of the precision attainable by the use of articles, the sentences—

a.	Charles est	*fils*	de Louis
β.	—	*un fils*	—
γ.	—	*le fils*	—

Here *a.* expresses the general fact; *β.* shows that Charles has brothers, *γ.* shows that Charles is an only son. Here then one may see both the desirability of the article, and the absurdity of Scaliger's remark, 'Displeased with the redundance of particles in the Greek, the Romans *extended their displeasure to the article,* which they totally banished!' Prof. Trithen observes that his arrogant dictum ' Articulus nobis nullus, *et Græcis superfluus*' is much as if he had said ' There are no Alps in England; they exist in Switzerland, but they are superfluous.' (*Trans. of the Philolog. Soc.* 1850, p. 11.) Moreover, *colloquial* Latin in all probability *did* use the pronouns as definite articles, and the numeral as an indefinite article; hence such phrases as Terence's ' Forte *unam* aspicio adolescentulam.'—*Andria,* i. i. 91; cf. Plaut. Most. iv. 3. 9. This is an instance of one of ' those instincts of clearness which anticipate grammatical development.' For other methods by which the Latin makes up for its want of an article, see Nägelsbach, *Lateinische Stylistik,* § 3.

β. The article has been developed by the Romance languages (i.e. those derived from Latin) *out of the demonstrative pronoun ille*, as:

<div style="text-align:center">

In French *le, la, les.*

In Italian *il, lo, la, i, gli,*

In Spanish *el, la, los, las*

In Wallachian *lu, a; le, i.*

</div>

In Sanskrit the article did not exist, the demonstrative *sas, sa, tat* being used instead (as in Latin); nor does it occur in Sclavonic and Lithuanian.

γ. The same three uses of the article (as article, demonstrative, and relative) are found in German, as *Der Mensch, den* (relative) *ich befreundete, der* (demonstrative) *hat's gethan, the* man *whom* I befriended, *he* has done it (Clyde). The demonstrative *der* has been applied as a definite article, just as the Anglo-Saxon 'þæt' has become 'the.' Similarly, in many languages, the indefinite article *a* or *an* (the Scotch *ane*) has been developed out of the numeral *one. An* for *one* is first found in Layamon's *Brut*, and at one time they seem to have been used almost interchangeably, e.g. 'The Owl and the Nightingale' (A.D. 1250) line 6, '*An* hule and *one* nightingale.' Probably in later Greek the numeral was used indefinitely, cf. Matt. xxi. 14, ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ.

<div style="text-align:center">

CHIEF USES OF THE ARTICLE.

</div>

10. The Greek article (as in English) either (i.) specifies and individualises, as—

<div style="text-align:center">

ὁ βοῦς ἐσφάχθη *the* ox (which you know of) has been killed;

</div>

Or (ii.) *generalises*, i.e. represents *an individual* as belonging to *a class*—

<div style="text-align:center">

ὁ βοῦς ζῷον χρησιμώτατόν ἐστι *the* ox is a most useful animal.

</div>

Both uses exist in modern languages. Thus, in German, *Der Mensch ist sterblich man* is mortal; in Spanish, *El* caballo es animal noble *the horse* is a noble animal, &c.

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* See Clyde's *Gr. Syntax*. In Wallachian (as in Basque) the article is *suffixed*, just as *ille* may *follow* its word in Latin, as *ochiu'l* for *ochiu il, Musc'ei* for *Muscâ lei*. (Du Méril, p. 362.) It has also formed the articles aquestu, aquelu, from *hic iste, hic ille*. In the Romance languages the article still constantly retains its demonstrative force, as in Spanish, 'Mis libros y *los* que él tiene,' *my* books and *the* which he has; *Los* de vuestra nacion,' *those* of your nation; in French, 'Le roi *le* veut,' the king wills *it*, de *la* sorte, à *l'*instant même, &c.

11. In the latter case we often use our indefinite article *a, an*, as—

> τὰ σημεῖα τοῦ ἀποστόλου *the signs of an apostle.*—2 Cor. xii. 12.
>
> οὐδὲ . . . τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλὰ ἐπὶ τὴν λυχνίαν they do not put it under *a* bushel but on *a* candlestick.—Mt. v. 15.
>
> δεῖ τὸν στρατιώτην τὸν ἄρχοντα φοβεῖσθαι *a* soldier should fear his general.

12. The article is only used with proper names* when they have been previously mentioned, or to call special attention to them, as ὁ Σωκράτης; but not generally if *any* designation is added, as Σωκράτης ὁ φιλόσοφος, Θουκυδίδης ὁ Ἀθηναῖος, Κροῖσος ὁ τῶν Λυδῶν βασιλεύς. So in Southern Germany *Der Johann* (*the* John, i.e. our servant John) soll das Pferd bringen is *to bring the horse*. And we talk of *the* O'Donoghue, *the* Chisholm, &c. (Clyde.) In French this is common when names are used familiarly, as 'la Taglioni,' &c.

Our non-usage of the article with proper names leads to the style of deeds, &c., with their troublesome addition of 'the said,' 'the aforesaid,' &c. 'This tedious repetition which clogs and encumbers the style of our writs so much would be saved if we used the article in the way the Greeks do, and the style would be as well-connected as it is without such *gouty joints*, to use an expression of my Lord Shaftesbury's.'—Monboddo, *Orig. of Lang.* ii. 57.

13. Words signifying objects of which only *one* exists, are used as proper names, and need take no article, as βασιλεύς the king of Persia,† ἐν ἄστει 'in town,' ἐν ἀγορᾷ at market, ἐπὶ θαλάσσῃ at sea, νυκτὸς by night, &c. Hence ἥλιος, γῆ, &c. and the names of virtues and vices are often anarthrous.

14. The article distinguishes the *subject* from the predicate, as:

> βασιλεὺς ἐγένετο τὸ πτωχάριον the beggar became a king.

---

* Names of places are expressed very variously with the article, as ὁ ποταμὸς ὁ Εὐφράτης the river Euphrates; ἡ Αἴτνη τὸ ὄρος Mount Ætna; Πάρνης τὸ ὄρος Mount Parnes; Σικελία ἡ νῆσος Sicily; ἡ πόλις οἱ Ταρσοί the city of Tarsus, &c. The *common* order however is ὁ Εὐφράτης ποταμὸς the river Euphrates; ἡ Βολβὴ λίμνη the lake Bolbe; τὸ Αἰγαλέων ὄρος Mount Ægaleum; ἡ Θεσπρωτὶς γῆ the Thesprotian land; ἡ Δῆλος νῆσος the isle of Delos. The substantive and proper name are really in *apposition*, and a similar collocation is not uncommon in English poetry, as 'This great Oxus stream,' 'famous London city,' &c.

† The king of Persia was called βασιλεὺς king, or β. ὁ μέγας, but not ὁ β., e.g. οἱ πρόγονοι οἱ βασιλέως.

νὺξ ἡ ἡμέρα ἐγένετο *day was turned into night*.

Θεὸς ἦν ὁ Λόγος the Word was God.

The same rule holds in Hebrew and English. There is a strange
violation of it in Milton's

'Light the day and darkness night he named,'

where Bentley reads 'the Light. Day.'

15. Often Greek (like French) uses the article where we
use the *possessive* pronoun ;* as

ἀλγῶ τὴν κεφαλὴν j'ai mal à *la* tête, *my* head aches.

ὁ βασιλεὺς σὺν τῷ στρατεύματι the king with *his* army.

ἔχει ὀξεῖς τοὺς ὀφθαλμοὺς *his* eyes are sharp (compare the
French il a *les* yeux beaux, and the Italian egli ha *la*
vista acuta).

16. You may say in Greek either ἀγαθὸς ἀνήρ, or ἀνὴρ
ἀγαθὸς for *a* good man; but '*the* good man' (and every
similar collocation) *must be in Greek in the same order as the
English* :

ὁ ἀγαθὸς ἀνήρ the good man,

or which is equally correct but more pleonastic ὁ ἀνὴρ ὁ
ἀγαθός.

17. The attributive genitive follows the same order, as ἡ Θεμιστοκλέους
ἀρετὴ or ἡ ἀρετὴ Θεμιστοκλέους, ὁ Ἀθηναίων δῆμος or ὁ δῆμος ὁ Ἀθηναίων ;
and this holds true no matter how many intermediate words are inter-
posed, as in

τὸ τῆς τοῦ ξαίνοντος τέχνης ἔργον the work of the wool-carder's art.

ἡ τῶν τὰ τῆς πόλεως πράγματα πραττόντων ἀρετὴ the virtue of our
statesmen.

In phrases like 'my mother,' 'thy word,' the order is ἡ ἐμὴ μήτηρ, or
ἡ μήτηρ μου, ὁ σὸς λόγος, or ὁ λόγος σου.

N.B.—The attributive genitive must have the article, if the noun on
which it depends has it, *unless there be some special reason to the con-
trary*, as

ἡ τοῦ γεωργοῦ δόξα the husbandman's opinion.

τὸ τῆς ἀρετῆς κάλλος the beauty of virtue.

18. But if the adjective, when it occurs with a substantive
and article, is placed *either first or last*, it becomes a *predicate*;
as :

ἀγαθὸς ὁ ἀνήρ good (is) the man.

ὁ ἀνὴρ ἀγαθὸς the man (is) good.

So in Chinese *ngo-jin* = a bad man ; but *jin-ngo* = the man is bad.

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* 'The Greek article here denotes that the *subject* has a definite kind
of property it is known to possess.'—Winer, III. § xviii. 2.

19. This must be specially noticed in all the cases; thus:

οἱ λόγοι ψευδεῖς ἐλέχθησαν not 'the false words' but 'the words spoken' *were false*.

ὁ μάντις τοὺς λόγους ψευδεῖς λέγει the words which the prophet utters *are false*.

20. The last example is an instance of what Dr. Donaldson calls a *tertiary predicate*, which assumes or anticipates the existence of another predicate, and must therefore be often rendered by a separate sentence, as:

ὀξὺν ἔχει τὸν πέλεκυν the axe *which he has* is sharp.

ἀρχαῖα τὰ Λαβδακιδᾶν οἴκων ὁρῶμαι πήματα the woes of the Labdacidæ *which I see* are ancient.

διπλᾶ δ᾽ ἔτισαν θἀμάρτια the penalty *which they paid* was two-fold.

οὐ γὰρ βάναυσον τὴν τέχνην ἐκτησάμην for the art *which I acquired* is no mean one.

Notice the position of the adjective and article in the following sentences:

ἀφίεσαν τὴν δοκὸν χαλαραῖς ταῖς ἁλύσεσι they let down the beam with the chains *loosened*.

ἐνέπρησαν τὰς σκηνὰς ἐρήμους they burned down the tents, *deserted as they were*.

ζεύχθη ὀξύχολος παῖς ὁ Δρύαντος the son of Dryas, *because he was keen in wrath*, was bound.

κἀνταῦθ᾽ ὁ παῖς δύστηνος οὔτ᾽ ὀδυρμάτων ἐλείπετ᾽ οὐδὲν and thereupon the boy, *unhappy as he was*, was neither lacking in lamentations, &c.

21. Sometimes the law of the position of the article *appears* to be violated, as in

μηθ᾽ ὁ λυμεὼν ἐμὸς nor he who is my outrager.—Soph. *Aj.* 572.

Ζεύς σ᾽ ὁ γεννήτωρ ἐμὸς Zeus who is my father.—Eur. *Hipp.* 683.

τὠμπέχονον ποίησας ἐμὸν ῥάκος you've made my dress a rag.—Theocr. xxvii. 58.

In all these instances probably the true reading is ἐμοί* (*New Crat.* p. 487). Some editors however think that the possessive is emphatic, and content themselves with the remark, '*Articuli collocatio valde inusitata.*'

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* Possibly however the ἐμὸς is added as an afterthought.

22. The following examples will illustrate the **chief peculiarities of the article :**

i. δὶς τοῦ μηνὸς twice a month.

τρία ἡμιδαρεικὰ τοῦ μηνὸς τῷ στρατιώτῃ three half darics a month to each soldier.

δραχμὴν τῆς ἡμέρας a drachma a day.

This is called the distributive use of the article; Clyde compares the German, Zweimal *den* Monat, and the Italian due volte *il* mese; so too in French, un franc *la* bouteille, &c.

ii. οὗτος ὁ ἀνὴρ* this man.

ἐκεῖνος ὁ λόγος that argument.

ἥδε ἡ γνώμη this opinion.

ἑκάστη ἡ ἀρχὴ each kingdom; or, which is equally correct though less emphatic, ὁ ἀνὴρ οὗτος, ἡ γνώμη ἥδε, &c.; but ὁ must NEVER immediately PRECEDE οὗτος, ἐκεῖνος, ὅδε, ἕκαστος, ἑκάτερος; preceding αὐτὸς it means ' *the same*,' as :

ὁ αὐτὸς ἄνθρωπος the same man ;† (homo *idem*).

but ὁ ἄνθρωπος αὐτὸς ⎫
αὐτὸς ὁ ἄνθρωπος ⎭ the man himself; (homo *ipse*).

iii. Notice the difference made by the article in the following phrases :

τριάκοντα thirty, οἱ τριάκοντα the thirty (tyrants).

ἕνδεκα eleven, οἱ ἕνδεκα the eleven (executioners).

ὀλίγοι few, οἱ ὀλίγοι the oligarchy.

πλείους more, οἱ πλείους the majority; sometimes = the dead (cf. ' abiit ad *plures* ').

πολλοὶ many, οἱ πολλοὶ most, the mob.

ἄλλοι others, οἱ ἄλλοι the rest.

πάντα δέκα ten of each, τὰ πάντα δέκα ten *in all.*

δύο μέρη two parts, τὰ δύο μέρη two thirds.

ἄλλη χώρα another land, ἡ ἄλλη χώρα, the rest of the land.

ἀνὰ πᾶσαν ἡμέραν every day, ἀνὰ πᾶσαν τὴν ἡμέραν all day long.

πᾶσα πόλις every city, πᾶσα ἡ πόλις or ἡ πᾶσα πόλις the whole city.‡

---

* When οὗτος, ἐκεῖνος, &c., are used *without* the article, they are in apposition, as ταύτην ἔχει τέχνην he has this *as an* art ; τούτῳ παραδείγματι χρώμενος using this *as an* example.

† αὐτός, αὐτή, ταὐτό or ταὐτόν, are used for ὁ αὐτός, ἡ αὐτή, τὸ αὐτό.

‡ The difference between ὁ πᾶς and πᾶς ὁ is much the same as that

δοῦλος ἐμὸς a slave of mine, ὁ ἐμὸς δοῦλος that slave of mine.

ἔσχατον τὸ ὄρος the farthest part of the mountain, τὸ ἔσχατον ὄρος the farthest mountain.

ἡ μέση πόλις the middle city, μέση ἡ πόλις or ἡ πόλις μέση the middle of the city.

τὸ μέσον τεῖχος the middle wall, μέσον τὸ τεῖχος the middle of the wall.

τοῖς ἄκροις ποσὶν with the toes, ἄκροις τοῖς ποσὶν on tiptoe.

βασιλεύων ὁ Κῦρος Cyrus when he was king, Κῦρος ὁ βασιλεύων Cyrus, who is king.

τὸ καλὸν the beautiful, τὰ καλὰ things beautiful.

23. The article can turn any infinitive into a substantive :

τλήσομαι τὸ κατθανεῖν I will endure to die.

τὸ λέγειν speaking, τοῦ λέγειν of speaking, &c.

So our ' to ;' as

' To err is human, to forgive divine '

(like the Italian *il peccare.* Clyde) ; and even in oblique cases, as Spenser's

' For not *to have been dipped* in Lethe's stream
Could save the son of Thetis *from to die.*'

24. Observe the phrases οἱ πάνυ* the élite, ὁ ἀεὶ κρατῶν the king for the time being, οἱ πάλαι the men of old, τὸ σύμπαν on the whole, τἆλλα for the rest, τὰ πολλὰ for the most part, τὰ μάλιστα in the highest degree, τὸ ἐπ᾽ ἐμοὶ for my part, τὰ ἀπὸ τοῦδε henceforth, τὸ ἀρετὴ the word ' virtue.'

---

between 'the whole' and 'all the ;' i.e. the difference is almost inappreciable. We might say that ὁ πᾶς, like the Italian *tutto*, meant an indivisible whole ; and that πᾶς ὁ, like *ogni*, was a distributive whole ; —but in point of fact *both* orders are used in the same clause, as πᾶσι τοῖς κριταῖς καὶ τοῖς θεαταῖς πᾶσι.—Ar. *Av.* 444. πᾶς = *omnis* ; ἅπαντες = *cuncti* (i.e. *conjuncti*) ; σύμπαντες = *universi*, all by common consent ; ὅλος = *totus*.—Donaldson, *Lat. Gr.* p. 79.

* This *adjectival* use of adverbs is not unknown in English ; e.g.

> 'My *sometime* daughter.'—*King Lear*, Act i. sc. i.
> ' Mild innocence
> A *seldom* comet is.'—*Donne.*

'They hoped for a *soon* and prosperous issue.'—Sidney. ' The *then* Parliament voted,' &c. Even in Latin, though it has no definite article, we find such phrases as ' discessu *tum* meo.' by my *then* departure. Cic. *Pis* ix. 21 ; ' ipsorum deorum *sæpe* præsentiæ,' the *frequent* presences of the gods, &c.—Cic. *De Nat. Deor.* II. lxvi. 166 ; Nägelsbach, *Lat. Styl.* § 75

ἐν τοῖς πρῶτοι=*omnium* primi.—Thuc. i. 6.

ἐν τοῖς πλεῖσται quite the most.

τὸ and τὸ δὲ sometimes=therefore (at the **beginning of** sentences).

τὸ τῶνδ᾽ εὔνουν the good will of these; cf. *Œd. Col.* 8, 579, &c., vide § 38.

N.B. Before we leave the article, it is worthy of notice that in such phrases as 'the more they have, the more they desire,' we use ὅσῳ, τοσούτῳ, and in Latin *quo, eo.* Here 'the' in English is not an article at all, but a corruption of the German *je.*

CONCORD.

25. The rules for the three concords are the same in Greek as in Latin. The numerous violations of them which are given below are nearly all self-explaining, and arise from the fact that the Greeks being an extremely quick race, often allowed the *sense* to overrule the *grammar*, or substituted the logic of thought to that of grammatical forms. They saw through the form, and often disregarded it. This important principle of construction is called the *sense-figure*,—σχῆμα πρὸς τὸ σημαινόμενον, *constructio ad sensum,* or briefly κατὰ σύνεσιν. Hence all such expressions as the following :—

ὁ ὄχλος . . . ἐπικατάρατοί εἰσιν the people . . . *are* accursed.—John vii. 49.

φίλε τέκνον dear child.

τὸ μειράκιον ἐγένετο καλὸς the boy grew up handsome.

Τροίαν ἑλόντες . . . στόλος the host, after taking Troy.

φεύγει ἐς Κερκύραν ὡς αὐτῶν εὐεργέτης* he flies to *Corcyra*, as being *their* benefactor.

πόλιν ἔπραθον ὤλεσα δ᾽ αὐτοὺς I burnt the city, and slew *them* (i.e. the inhabitants).

ἐς δὲ τὴν Σπάρτην ὡς ἠγγέλθη . . . ἔδοξεν αὐτοῖς when it was announced at Sparta, *they* decided, &c. [compare Gibbon's expression 'Each legion, to *whom* was allotted,' &c.].

τερπνὸν τράπεζα πλήρης a full table is *a good thing.*

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* Expressions like 'The *ship* sailed, and *they* (i.e. the crew) were brave,' or 'The *city* was in confusion, and *they* voted,' &c., are very common in Greek, which very properly despised a pedantic accuracy of grammatical structure, when the meaning could be quite as clearly expressed with more brevity. In Thuc. i. 110 we find τριήρεις . . . οὐκ εἰδότες.

οἱ παῖδές εἰσιν ἀνιαρὸν boys are a bore.
ἀδύνατά ἐστιν ἀποφυγεῖν it is impossible (*neut. plur.*) to fly.
ἀμυντέα ἐστὶν αὐτῷ we must defend him.
δόξαν ταῦτα when this had been decreed.
δοκεῖ μοι ὁρῶν it seems to me, seeing, &c.
ἐμὰ κήδεα θυμοῦ the woes of my heart.

26. Neuter plurals take a verb singular, because mere multeity or mass implies no plurality, or separation of agencies; * in fact, the neut. plur. is an accusative or objective case, things not animate being regarded as only capable of being acted on. Hence τὰ ζῶα τρέχει properly means 'as to the animals there is running.' This is called the Attic figure (σχῆμα 'Ἀττικόν), and it exists also in Hebrew and Arabic.

27. But here also the *sense* also controls the *form*, when requisite:

τὰ τέλη ἐξέπεμψαν the magistrates sent out.
σπάρτα λέλυνται the ropes have grown slack (i.e. one and all of the ropes).
τοσάδε ἔθνη ἐστράτευον so many nations were going to war.

28. Duals agree with plurals, because the dual is a subordinate plural, as εἵλετο δ' ἄλκιμα δοῦρε and he grasped two stout spears.—Hom.

In ἄμφω τὰ πόλεε both the cities (Thuc.) we have a masc. dual with a fem. noun (τὼ for τά), as is always the case in Attic Greek.

29. Sometimes by what is called the *Pindaric or Bœotian figure* a singular verb is put with a plural noun, as μελιγάρυες ὕμνοι ὑστέρων ἀρχαὶ λόγων τέλλεται.—*Olymp.* xi. 4. Honeyed *hymns* becomes the origins of later songs. The exigences of metre have even forced from Shakspeare this violation of syntax, as

'Hark! hark! the lark at heaven's gate sings,
    And Phœbus 'gins arise,
His steeds to water at *those springs*
    On chaliced flowers that *lies*.'

---

* 'The neuter plural governing, as they call it, a singular verb, is one of the many instances in Greek of the inward and metaphysic grammar resisting successfully the tyranny of formal grammar. In truth, there may be *multeity* in things, but there can only be *plurality* in persons. Observe also that, in fact, a neuter noun in Greek has no real nominative case, though it has a formal one—that is to say, the same word in the accusative. The reason is, a *thing* has no subjectivity or nominative case; it exists only as an object in the accusative or oblique case.'
—Coleridge, *Table Talk.*

Mr. Morris shows that *lies* is a plural form in some English dialects, but similar phrases are common in Shakspeare, Bacon, &c. ' *Is* this the fashions.'—2 *Henry VI.* i. 2. ' There *is* tears for his woe.'—*Jul. Cæs.* iii. 2. ' There *is* none of Hercules's followers,' &c.—Bacon, *Adv. of Learn.* ' *Good Things cometh* from God,' is the title of one of the Homilies. This idiom is confined in Attic to εἰμί, used impersonally at the beginning of sentences.

> ἔστι γὰρ ἔμοιγε καὶ βωμοὶ I too have altars.
> ἔστιν οἵ=ἔνιοι= *sunt qui.*
> ἔστι δ' ἑπτὰ στάδιοι ἐξ Ἀβύδου it is seven stades from Abydos.
> ἦν δ' ἀμφίπλεκτοι κλίμακες there *was* wrestling *tricks.*—Soph. *Tr.* 520.

We have the same idiom ; e.g. ' it is now a hundred years since,' &c. Dr. Priestley defends the propriety of a singular verb after '*there*' even when a plural follows.* Compare the French *il y a des hommes* ; and the German ' *Es sind Menschen.*' This construction is the rule in Turkish (Barker, *Turk. Gram.* p. 83).

30. A singular and plural are often mixed † by what is called ' the whole and part figure ' (σχῆμα καθ' ὅλον καὶ μέρος); as

> ἔμενον ἐν τῇ ἑωυτοῦ τάξει ἕκαστος *they* stayed, *each* in his own rank.
> οὗτοι μὲν ἄλλος ἄλλο λέγει they say, some **one** thing, some another (cf. Matt. xviii. 35).

31. The plural of excellence (by which a person says ' we ') often leads to a mixture of concords,‡ as

> ἦν θάνω θανούμεθα if I die, we *will* die.

So in Ovid :

> ' Et flesti et *nostros* vidisti *flentis* ocellos.'

---

* Such a construction apparently *used* not to be uncommon ; e.g. we find in Dowsing's record of his desecration of Cove Hythe Church in 1643, ' There *was* four steps with a vault underneath. There *was* many inscriptions to Jesus in capital letters,' &c.

† Rarely a plural is put *between* two singulars, as in

εἰ δέ κ' Ἄρης ἄρχωσι μάχης ἢ Φοῖβος Ἀπόλλων.—*Il. ύ.* 138.

This is called the σχῆμα Ἀλκμανικόν (see Lesbonax, p. 179), from the occurrence in Alcman of the phrase Κάστωρ τε πώλων ταχέων δμητῆρες καὶ Πολυδεύκης Castor, *tamers* of swift steeds, and Pollux. Bernhardy, *Griech. Synt.* s. 421.

‡ Compare in Hebrew אֱלֹהִים צַדִּיק

32. A woman using the plural also uses the masculine; thus Electra says :

πεσούμεθ' εἰ χρὴ πατρὶ τιμωρούμενοι.—Soph. *El.* 391.

33. ἄγε, φέρε, ἰδέ, εἰπέ, being merely interjectional, can be put with plurals ; as

εἰπέ μοι, τί πάσχετ', ὦνδρες ;—Ar. *Pax*, 325.

CASES (Πτώσεις).*

34. The case-endings, which once were separate words although in course of time they have got inseparably united to the noun-stems, originally denoted the simplest and most obvious relations, viz. those of place. From these relations, which, as we have seen, were expressed by pronominal elements, the others were developed. There are some languages in which the cases are expressed by entirely separate words; e.g. in Chinese the word *tchi* 'bud' is used for the genitive case, as metaphorically indicating the ideas of dependence and causality.

35. The relations of objects may be considered from so many points of view, that we must not be surprised to find that the border-limits of the cases are by no means very definite, and that different cases can be used to express nearly the same conception. Thus ἐξ ἀριστερᾶς (*a dextrâ*), ἐν ἀριστερᾷ, ἐς ἀριστεράν (*zur Rechten*), ἐπ' ἀριστερά are all good Greek for *on the left*; and we can say equally well in English *on* the left, *at* the left, and *to* the left. (Clyde.) The nominative and vocative are generally treated as cases, but they are not really so, because they express no objective relations. The word πτῶσις *casus* in its original meaning (*falling*) is entirely inapplicable to either of them.

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* The word πτῶσις 'case' from πίπτειν is first found in this sense in Aristotle, *Categor.* i. For a full account of it see Lersch, *Sprachphilos. der Altcn*, ii. 182 seqq. Indeclinable words are called ἄπτωτα. The nominative was not regarded as a πτῶσις, and hence in Aristotle it is called simply ὄνομα; but each other case was considered ὡς ἀπὸ τοῦ ὀνόματος πεπτωκυῖα; they were called πτώσεις πλάγιαι, *obliqui cases* ; and also, by Chrysippus, ὕπτιαι. The number of cases differ greatly in different languages. Many modern languages (e.g. French, Italian, &c.) have lost them altogether ; Hebrew has two, Arabic three, German four, Greek five, Latin six, Russian seven, Sanskrit eight ; while some languages, like Basque and the American languages, have as many cases as there are prepositions, or rather postpositions. See Burggraff, *Princ. de Gram. gén.* p. 243.

36. The metaphysical nicety with which the Greek cases are employed rendered their use very difficult to foreigners. This is one of the reasons why in the New Testament prepositions are so often employed where they would be superfluous in classic Greek, as in διδόναι ἐκ, ἐσθίειν ἀπό, πολεμεῖν μετά, &c. In Modern Greek the dative case (and the genitive plural) have been entirely displaced by analytical phrases (prepositions, &c.).*

37. Of the eight cases found in Sanskrit (which is probably the oldest language of the Aryan family) the Greek retains but five, and the Latin six; so that we have these three tables:

Sanskrit.	*Greek.*	*Latin.*
1. Nominative.	1. Nominative.	1. Nominative.
2. Genitive.	2. Genitive. Ablative.	2. Genitive.
3. Dative.	3. Dative. Instrumental. Locative.	3. Dative.
4. Instrumental.	4. Accusative.	4. Accusative.
5. Locative.	5. Vocative.	5. Vocative.
6. Accusative.		6. Ablative. Instrumental. Locative.
7. Vocative.		
8. Ablative.		

From this table it appears that in Greek the accusative alone of all the cases has preserved its exact original force. The genitive and dative are mixed, or, as Pott calls them (*Et. Forsch.* i. 22), *syncretistic* cases, and cannot be reduced to a *single* principle. Thus the gen. is also an ablative; the dat. is also an instrumental and locative.

The cases fall under two divisions, of which one consists of the nom., accus., and vocative; the other cases admit of frequent interchanges.

On this view of the cases see Quinctilian (*Instt. Orat.* i. 4–26), who points out the distinct traces of a *locative* in the Latin (militiæ, humi, domi, *belli, ruri, ibi, ubi*), just as we have similar traces in the Greek οἴκοι, &c. Æsch. has πέδοι, cf. μέσσοι (Æol.) ποῖ, οἶ. Simon., *fr.* 209, has ἐν Ἰσθμοῖ, where the locative is defined by a preposition. The only locative of the α declension is χαμαί.

Such forms as οὐρανόθεν, θύραθεν, are ablatival.

NOMINATIVE (Πτῶσις ὀρθή, εὐθεῖα, ὀνομαστική).

38. By an example of the *constructio ad sensum*, the nominative is sometimes placed in independent apposition to the

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notion of the sentence, though not to the form in which it is
expressed. This is called the nominative absolute, as

> αἰδώς μ' ἔχει (=αἰδοῦμαι) τάδε πράξας I am ashamed at
> such conduct.
>
> λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί,
> φύλαξ ἐλέγχων φύλακα there was an angry dashing of
> mutual reproaches, *guard reviling guard.*—Soph. *Antig.*
> 259.

Obs. Such phrases as οὐδὲν δέον where it was not necessary, οὐδὲν
προσῆκον αὐτοῖς though it did not concern them, εἰρημένον although it
had been said, δεδογμένον after it had been resolved, δόξαν ταῦτα when
this resolve had been taken, &c., have been sometimes regarded as no-
minatives absolute; but this, as we shall afterwards see, is an error.

The *nominative absolute*, which is not unfrequent in English, especially
in poetry, is of a different kind from this; e.g. 'And *we being exceed-
ingly tossed* with a tempest, the next day they lightened the ship.'—
Acts xxvii. 18.

These instances are not like the so-called Greek *nominative* absolute,
but like the *genitive absolute.* They have risen from the loss of case-
endings in English, exactly like the nom. absol. of *Modern* Greek. See
§ 52 *inf.*

39. Copulative words (implying existence, seeming, being
called, chosen, &c.) take the same case after as before them
(as in English ' it is I,' &c.) ; as

> καθέστηκε βασιλεὺς *he is appointed king.*
> θεὸς ὠνομάζετο he was styled ' a god.'

So too ἀκούω in the sense *I am called*, as in ἐχθροὶ ἀκού-
ουσιν they are called enemies.[*]

N.B. Bopp connects the ς, which is the common suffix of
the nominative, with the Sanskrit pronominal theme *sa* ' he,'
' that person *there* ' (*Comp. Gram.* § 134), from which root
the article is also derived.

THE VOCATIVE (Κλητική).

40. The vocative is the slightest of all cases, and has no
influence on the syntax. Hence in many languages it does
not exist at all; even in Latin it is almost non-existent, for
the nominative is constantly used for it in the 2nd declension,

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[*] So audio in Latin—'Seu Jane libentius audis,' or whether you
prefer *to be called* Janus ; and in English, ' Do I *hear* ill of that side
too ? '= Am I *ill spoken* of in that quarter also ?—(Ford.)

> ' Or *hear*'st thou rather, pure etherial stream,
> Whose fountain who shall tell ? '—*Par. Lost*, iii. 6.

Cf. Spenser, *F. Q.* i. 23.

in which alone it is found at all.　Greek does not possess it in
neuter words, and even in some masculines, as ὦ θεός, ὦ φίλος,
ὦ Ἥλιος; and Buttmann observes further (*Gram.* p. 180),
that the nominative is used for it in all instances where its
occurrence would naturally be rare, e.g. ὦ ποῦς.

41. Hence too the nominative (especially with the article)
is often substituted for it, as

δημοβόρος βασιλεύς· ἐπεὶ οὐτιδάνοισιν ἀνάσσεις people-
eating king ! since thou lordest it over weaklings.—
Il. i. 231.

ὦ οὗτος Αἴας ho Ajax !

σὺ ὁ πρεσβύτατος you, the eldest.—Xen. *Cyrop.* iv. v. 17.

χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων hail, king of the Jews !

Compare Degener o populus.—Luc. ii. 11.　Vos o Pompilius sanguis.
—Hor. *A. P.* 293.

42. It is not unreasonable to conjecture that when a separate
form for the vocative exists, it is merely due to the change
produced in the nominative when used *rapidly* in calling or
addressing others ; in fact, that it is due like other phonetic
corruptions to what Prof. Müller calls 'muscular effeminacy.'
It usually contains the *stem* of the word, occasionally modified
by euphonic laws (Bopp, § 205).

THE GENITIVE (Γενική).*

43. i. The name of this case is probably due to a simple
mistake.　The Stoic grammarians called it πτῶσις γενική or
general case, because it expresses the genus or kind ; in fact,
there are many languages in which the genitive is directly
formed from the nominative by adding to it the *adjectival*
termination, and it is often a matter of indifference whether
we use an adjective or a genitive case, e.g. 'an aquatic bird'
is the same thing as 'a bird of the water.'

ii. The genitive termination is derived from *dya* or *tya*, the
pronominal root of the second person.　Probably the termina-
tion was first used for adjectives (δημο-σιο-ς) before it was
adopted for the expression of genitival relations.

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* Genitivus would have been a translation, not of γενικός but of
γεννητικός. (See some valuable remarks on this point in Max Müller's
Lectures, i. 103–105.) Obviously, the Latin names of this case (*genitivus,
patricus, possessivus*, &c.) cover but a very small part of its signification.
Some authors call it the *whence*-case.　The nomenclature of the cases is
very inadequate, though Priscian observes of it, 'Multas et diversas
unusquisque casus habet significationes, sed a notioribus et frequentior-
ibus acceperunt nominationem' (lib. v. *de Casu*).

44. All the multitudinous uses of the genitive are traceable to its employment for the expression of three* main conceptions; and these are so wide that they are often almost interchangeable,—in fact, both ablation and partition fall in reality under the head of relation.

1. *Ablation*, in which it is an ablative case, and corresponds to the English '*from.*'

2. *Partition*, in which it implies '*some of.*'

3. *Relation*, in which it involves the notion of connection or comparison, &c. The vagueness of this term is quite in accordance with the essence of the genitive, of which the characteristic suffixes in Greek are -ος, οι-ο, derived from the Sanskrit pronoun *sya*; and of which the general function is ' to personify an object in attaching to it a secondary idea of local relation' (Bopp, §§ 189, 194).

45. To the first head Ablation† belong the genitives of *cause, material, fulness, exclusion, motion from, perceptions,* both mental and physical (as derived *from* an object), &c.; a very little thought will show *how* these conceptions can be arranged under this head, although some of them (e.g. full *of,* made *of,* &c.) might be, from some points of view, equally well arranged under the genitive of partition. The close connection of the two classes of conceptions may be seen from the possible interchanges of our ' *of*' and '*from,*' the German *von,* the French *de,* and the Greek ἐξ and ἀπό.

Causal Genitives;

> κύματα παντοίων ἀνέμων waves caused by all kinds of wind.
>
> Ἥρας ἀλατεῖαι wanderings caused by Hera.
>
> ἑάλωσαν προδοσίας they were condemned for treachery.
>
> εὐχωλῆς ἐπιμέμφεται he blames me for a vow (unpaid).
>
> χωόμενος γυναικὸς angry about the woman.
>
> ὤμοι τῆς τύχης ‡ alas for my misfortune (Germ. O des Leides! and in vulgar French ' pauvre *de* moi ').
>
> τῆς μωρίας what folly !
>
> χρηστοῦ ἀνδρὸς excellent fellow !

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* *Donaldson, Gr. Gram.* p. 464 seqq.

† Although Greek has not a distinct ablative (ἀφαιρετικὴ πτῶσις) like the Latin, yet some Greek grammarians recognised the forms οὐρανόθεν, ἐμέθεν as a sixth case. The name *ablativus* for the sixth case is believed to have been first used, if not invented, by *Julius Cæsar,* in his treatise *De Analogiâ,* Lersch. ii. 231.

‡ *De* is used after exclamations in Spanish, as Infeliz *de* mi ! ah poor me! Ay *de* mi hijo! alas! my poor son !

εἴτε τευ ἀγγελίης μέτ᾽ ἐμ᾽ ἤλυθες; didst thou visit me
for the sake of some message?

τοῦ δ᾽ ἔφυν ἐγὼ from him I sprang.

κρατίστου πατρὸς τραφείς nurtured by a noble sire.

Σωκράτης ὁ Σωφρονίσκου Socrates the son of Sophron-
iscus.

Material;*

νόμισμα ἀργυρίου a coin of silver.

πωρίνου λίθου ποιέειν τὸν ναὸν to build the temple of tuff.

Fulness, or Emptiness;†

ἔκπωμα οἴνου a cup of wine.

ἅλις δὲ παίδων· but enough of sons!

πλήρης στεναγμῶν οὐδὲ δακρύων κενὸς full of groans,
nor void of tears.

'Supplied of kernes and gallow-glasses.'—*Macb.* i. 2.

'I am provided of a torchbearer.'—*Merch. of Ven.* ii. 2.

Exclusion, or Separation;‡

ἀπέχομαι οἴνου I abstain from wine.

λῆγε χόλοιο cease from wrath (cf. Abstine irarum,
desine querelarum, &c., Hor.).

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* It might be better perhaps to regard the genitive of material as
falling under the head of partition—something detached from the whole.
In Modern Greek it is expressed by ἀπό, as σπαθὶ ἀπὸ ξύλο a sword of
wood.

† So in English, 'empty of all good'—Milton; and in Italian, '*Dei*
beni della fortuna abbondante.'—Boccaccio. With these we may range
genitives implying skill, ignorance, as μάχης εὖ εἰδότε πάσης; compare
'Pugnæ sciens,' Hor.; and Milton's 'Intelligent of seasons,' *Par. Lost,*
vii. 427; and

'Yet oft his heart, *divine of* something ill,
Misgave him.'—Id. ix. 845

('mens præsaga futuri,' Claud.). Similarly in Italian, *pratico,* 'skilled
in,' takes a genitive, e.g. '*pratichissimo* di questa sorte d' antichità';
and in Spanish, '*Dotado de* ciencia,' gifted *with* learning; 'escaso *de*
medios,' scanty *in* means.

‡ Here belong the genitives after compounds in a privative, as ἄφωνος
ἀρᾶς, ἀγευστὸς κακῶν, ἄπεπλος φαρέων λευκῶν, ἄπαις τέκνων, &c., and the
Latin imitations 'Immodicus iræ,' Stat. *Th.* ii. 41; 'Immunis aratri,'
Ov. *M.* iii. 11; 'interritus leti,' Id. x. 616. We have something like it
in English, as in Shakspeare's 'Unwhipped *of* justice;' and Milton's
'the teats Unsucked *of* lamb or kid;' and Keats' 'Innumerable *of* hues
and splendid dyes;' and still more closely Sheridan, 'The land-lord was
unfurnished of every kind of provisions.'—*Life of Swift.* It is probably
to an imitation of this idiom that we owe the much-abused line—'Yet
virgin of Proserpina from Jove.'—*Par. Lost,* ix. 396.

σφάλλομαι τῆς ἐλπίδος I am balked of my hope.
ἐλεύθερος φόβου free from fear.
πλήν γ' ἐμοῦ except me.
ἀπήλλαγμαι τῆς νόσου I am quit of the disease
ἥμαρτον σκόπου I missed the mark.
ἵστασθε βάθρων get up from the steps.
ἄλλοθι γαίης elsewhere in the earth.

Motion from ;

γῆς ὁποίας ἦλθον from what land I came.

Perceptions ;

ὄζουσι πίττης they smell of pitch.
ἀκούω τοῦ διδασκάλου I listen to the teacher.
καὶ κωφοῦ συνίημι I even understand the dumb.

46. Under the second head 'Genitive of Partition' fall those which express time, possession, place, and all which can possibly imply that the action affects a *part* of the object.

The following are all partitive genitives of one or other class ; and with them may be compared such English expressions as ' *Of* long time,' Acts viii. 11 ; ' There be *of* them,' &c., Lev. iv. 16 :

καὶ θέρους καὶ χειμῶνος both winter and summer.*
νυκτὸς by night, ἡμέρας by day.
σύν σοι μετεῖχον τῶν ἴσων with thee I shared an equal fortune.
συμβάλλεται δὲ πολλὰ τοῦδε δείματος many things contribute to this terror.
ἑστίας μεσομφάλου ἔστηκεν ἤδη μῆλα, Æsch. *Ag.* 1054, already the victims stand on the central altar† (cf. Soph. *El.* 900, ἐσχατῆς ὁρῶ πυρᾶς . . . βόστρυχον I see on *the mound's* edge . . . a curl).
τῆς γῆς ἔτεμον they laid waste some of the land.
κρητῆρας ἐπεστέψαντο ποτοῖο they crowned the goblets *with* wine.‡

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* Comp. Italian, *di notte* ; French, *de nuit* ; German, *Nachts*, eines *Abends* ; Spanish, *de noche*, &c. The English ' o' nights ' is probably ' *on* nights.' See Morris, *Specimen of Early English*, p. lv.

† The genitive of place is confined (mainly) to poetry, but is found in the local adverbs οὗ, ποῦ, αὐτοῦ, &c. Cf. the German, Ich gehe des *Weges.*

‡ Buttmann, in his *Lexilogus*, shows that even the learned Virgil misunderstood this genitive, and took it to mean ' they crowned (with flowers) the goblets of wine ; ' hence his expressions ' Vina coronant '. and ' Magnum cratera *coronâ* Induit implevitque mero.'

βεβρωκὼς κρειῶν τε καὶ αἵματος battened on flesh and gore.*

πάσσε δ᾽ ἁλὸς and he sprinkled *some* salt over it.

χεῖρας νιψάμενος πολιῆς ἁλὸς washing his hands in the foamy brine.

ἀλλ᾽ ἔστι τοῦ λέγοντος but he is at the mercy of the speaker.

†πόλις ἀνδρός ἐσθ᾽ ἑνὸς the state belongs to one man.

οὐκ ἐστὲ ἑαυτῶν ye are not your own.

πολλῆς ἀνοίας ἔστι it is a matter of no slight folly. (Cf. James iv. 1.)

οὐ παντὸς ἀνδρὸς εἰς Κόρινθόν ἐσθ᾽ ὁ πλοῦς it isn't every man who can sail to Corinth.

οὔτι μὴ λάχωσι τοῦδε συμμάχου they shall certainly not gain *me* as an ally.

ποδῶν ἔλαβεν he grasped him by the feet.

κισσὸς δρυὸς ἔχεται the ivy clings to the oak.

γενείου ἁψάμενος touching his beard.

εἰς τόδ᾽ ἡμέρας to this day.—Eur. *Phœn.* 428.

εἰς τοῦτο κινδύνου to such a pitch of danger.

47. Under the wide term of Genitives of Relation (which is in point of fact merely a convenient term for such genitives as do not obviously fall under the two other heads) are classed those which express or involve comparison,‡ value, price, &c.

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* Cf. the French '*manger de*,' and our ' eat *of* my venison,' or 'he that drinketh *of* this water.' Similar is the Latin 'Implentur *veteris Bacchi, pinguisque ferinæ.*' Many such idioms in Latin are mere imitations of the Greek idiom, only admissible in the poetic style. They abound in Silius Italicus, who has been called by Jani ' the great patron of the genitive case.'

† The instances in which the possessive genitive sinks into a mere epithet are few ; as in ἄστρων εὐφρόνη a night of stars, χιόνος πτέρυξ a wing of snow, στολὶς τρυφᾶς a robe of luxury, τραύματα αἵματος wounds of blood. This is frequent in English poetry, as in Crabbe's

His cap *of darkness* on his head he placed.
His shoes *of swiftness* on his feet he braced.
His sword *of sharpness* in his hand he took, &c.

Cf. ' Nearer there grew no *sticks of bigness*.'—Fuller's *Holy War.* And in Hebrew, as ' Ships of desire,' Job ix. 26 = pleasant ships, &c.

‡ Some may prefer to arrange the genitive of comparison under the head of *ablation*, as in Latin ; in Modern Greek, comparison is expressed by ἀπό, as ὁ καπνὸς εἶνε ἐλαφρότερος ἀπὸ τὸν ἀέρα. Sophocles, *Mod. Gr. Gram.* p. 125. ' When two objects are compared, it is natural to say that one is the better, &c. *of* the two, and it is an easy transition to say that one is better *of* the other.'—Sir G. C. Lewis, *Romance Languages,*

μείζων ἐστὶ τοῦ πατρὸς he is taller than his father.

διπλάσιος αὐτὸς ἑωυτοῦ ἐγένετο became twice as great as
    before.

ὅτε δεινότατος σαυτοῦ ἦσθα when you were at your best.

οὐδενὸς δεύτερος second to none.

ἄλλα τῶν δικαίων things other than what is just.

κρεῖσσον᾽ ἀγχόνης things worse than hanging.

δῖα θεάων divine of goddesses.*

κρεισσόνων νικώμενοι conquered by superiors.

περιδόσθαι τῆς κεφαλῆς to bet one's head.

ἀμείβειν χρύσεα χαλκείων to exchange golden for brazen.

κέκρισθε . . . μηδενὸς ἂν κέρδους τὰ κοινὰ τῶν Ἑλλήνων
    προέσθαι ye have determined that for no gain would
    ye abandon the common interests of the Greeks.

πόσου τιμᾶται; how much is it worth?

τιμᾶταί μοι ὁ ἀνὴρ θανάτου he fixes my penalty at death.

θανάτου ἐδίωκε he brought a capital charge.

ὡς εἶχον τάχους with all the speed they could.

†χρημάτων εὖ ἥκοντες being well off for money.

μετρίως ἔχειν φρενῶν to be fairly intelligent.

πῶς ἔχεις τῆς γνώμης; what do you think?

πῶς ἀγῶνος ἥκομεν; how does the contest stand with us?

ὁ φόβος τῶν πολεμίων the fear of the enemy (i.e. which
    they *feel*; subjective genitive).

This genitive of relation is common in English; e.g. ''Tis pity of
him.'—*Meas. for Meas.* ii. 3. 'Roses are fast flowers of their smells.'—
Bacon, *Ess.*

48. This last instance may also mean ' the fear about the
enemy,' i.e. with respect to them. This is often called the
objective genitive. It may sometimes be regarded as *causal*;
but it usually belongs rather to the *ablative* meaning of the
genitive than to its meaning of *relation*. Other instances of
the so-called objective genitive are λύσις θανάτου deliverance

p. 148. Compare the Italian più ricco *di* me,' more rich than I; 'meno
grande *della* città,' less large *than* the city, &c.; 'in comparison *of*.'
Judg. viii. 2.

* Here the δῖα is a quasi superlative; compare Milton's ' O sovran,
virtuous, *precious of* all trees in Paradise.'—*P. L.* ix. 795. Virg. *Æn.*
iv. 576 : 'Sequimur te, *sancte* Deorum.' ' O præstans animi juvenis.'

† Compare the Italian 'antico *di* sangue, nobile *di* costumi,' Boc-
caccio ; and the Spanish 'agudo *de* ingenio,' acute of intellect ; 'ancho *de*
boca,' wide of mouth, &c. Similar too are such genitives as 'holy and
humble men of heart,' 'Ancient *of* Days,' and in *Chevy Chase*—

    ' For a *better* man *of* heart, nare *of* hande
      Was not in all the north countree.'

from death, ἀφορμὴ ἔργων a stimulus to deeds, ἀπόστασις τῶν Ἀθηναίων defection from the Athenians, πόθος υἱοῦ desire felt by a son (subjective), or desire felt towards or in respect to a son (objective). This possibility of a genitive being either objective or subjective (*amphibologia*) leads occasionally to uncertainty, e.g. εὐαγγέλιον τοῦ Χριστοῦ may be either the Gospel about Christ (objective), or which emanated from Christ (subjective). The objective genitive is common in Hebrew; and in Latin after injuria, metus, &c. Nor is it unknown in English; cf. Rom. x. 2, 'a zeal *of* God.' Addison has 'such of my readers as have a taste *of* [= *for*] fine writing.' Ἡ ἀγαπὴ τοῦ Θεοῦ אַהֲבַת יְהֹוָה amor Dei, l'amore di Dio, l'amour de Dieu, all involve the same ambiguity.*

49. Very frequently we find a double genitive after a word, as Ζεύς, ὅστ' ἀνθρώπων ταμίης πολέμοιο τέτυκται Zeus who is the arbiter *of* war *for* mortals.—*Il.* iv. 84. For instances of accumulated genitives see Rom. viii. 21, Rev. xvi. 19.

50. The Genitive Absolute properly falls under the *causal* use of the genitive, as ὁρῶν τοῦ χωρίου χαλεποῦ ὄντος τοὺς τριηράρχους . . . ἀποκνοῦντας seeing the captains hesitating *because the place was steep*. It is therefore a genitive of *ablation*, and so resembles the Latin ablative absolute. It is used also however to express time and circumstance, as ἐμοῦ καθεύδοντος while I was sleeping, τούτων οὕτως ἐχόντων such being the case, σαλπίζοντος while the trumpeter was blowing. It derives its temporal and other meanings from the participle with which it is joined.

51. This construction is less frequent than the ablative absolute, because Greek possesses past participles active, and Latin does not, e.g. ταῦτα εἰπόντες ἀπῆμεν *his dictis* egrediebamur; this *could not* be in Greek τούτων λεχθέντων, which could only mean when this had been said *by others*. (Madvig; see too Nägelsbach, *Lat. Stylistik*, § 97.)

52. This genitive absolute is found in German, in such phrases as '*stehenden Fusses*' (Curtius). In *Modern* Greek the *nominative* absolute has superseded it, as Ἀποθανόντας ὁ Σωκράτης ὁ Πλάτωνας πῆγε ἐς τὴν Αἴγυπτο *Socrates being dead* Plato went away into Egypt. So too in English we use the nominative absolute† where the Greek would require the

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* Crombie, *Etym. and Synt.* p. 34.

† The absolute objective case is much more rare in modern English, as

'*him* destroyed,
Or won to what may work his bitter loss.'—Milton.

genitive, and the Latin the ablative; as '*I being in the way,
the Lord led me,*' Gen. xxiv. 27. But this nominative is due
to the loss of case-endings, i.e. it is not, properly speaking, a
nominative, although in uninflected languages it has the same
form, e.g.

'And by her side there sate a gentle paire
  Of turtle doves, *she sitting* in an yvory chair.'—Spenser.

THE DATIVE (Δοτική).

53. The fundamental conception of the dative case is juxta-
position. It corresponds both in the sing. and plur. to the
Sanskrit locative. The *ι*, which is its characteristic suffix,
is used to indicate *permanence* in space and time, and is the
root of the demonstrative pronoun (Bopp, §§ 177, 201).

Hence the dative is diametrically opposed to the genitive,
of which the fundamental conception is ablation. Thus the
dative is used with ἐν, σύν, ἐπί; the genitive with ἐξ, ἀπό.

a. The dative signifies proximity, the genitive separation; as

Πολυκράτει ὡμίλησε he associated with Polycrates;

but πάλιν τράπεθ' υἱος ἑοῖο he turned back *from* his son.

b. The dative denotes addition, the genitive subtraction; as

δίδωμί σοι τὰ χρήματα I give the money *to* you,

but δέχομαί σου τὰ χρήματα I receive the money *from* you.

c. The dative expresses equality or sameness, the genitive
comparison of things different; as

οὗτός ἐστιν ὁ αὐτὸς ἐκείνῳ this man is the *same* as that.

ἐπιστήμη ἐπιστήμης διάφορος one science differs *from*
  another.*

53 (*bis*). It will be seen from the following remarks that
the dative is an eminently syncretistic case (see § 37), being
both dative, instrumental, locative, and comitative.

The *him* here is a *dative*; the Anglo-Saxon having no ablative, used
instead the *dative* absolute; e.g. *up-a-sprungenre sunnan*, the sun
having risen. See Latham, *The Engl. Language*, ii. 437. So we find in
Wiclif's Bible (Matt. viii.), 'and *hym seen*, thei preiden hym that he
shulde pass fro her coostis,' which becomes in Tyndale's Bible, 'when
they sawe him.' This *dat. absolute* is of constant occurrence in
Wiclif, 'And hem gadrid togidre, he seide to hem.'—Mark iii. 23;
vi. 20, &c.

* Donaldson's *Gr. Gram.* p. 486. Horace imitates this use of the
dative with idem—'Invitum qui servat idem facit occidenti,' which
might be in Greek ταὐτὸ ποιεῖ τῷ κτείνοντι. Burnouf, p. 257.

54. Hence the dative expresses *accidents, accessories, circumstances, instruments*; as

1. *Place.* We have already seen traces of the locative case in the dative, in such phrases as Μαραθῶνι *at Marathon,* οἴκοι *at home.* Thus we find *in the poets*—

τόξ᾽ ὤμοισιν ἔχων having his bow *on* his shoulder.
αἰθέρι ναίων dwelling in the sky.
μίμνει ἀγρῷ he is staying in the country.

But in prose, and even in poetry, the preposition ἐν is usually added to express place.

2. *Time.* Though ἐν is not so frequent with the locative of *time,* it *may* be used; as

τῇ τρίτῃ ἡμέρᾳ on the third day.
τῇ νουμηνίᾳ on the first of the month.
ἐν τῷ παρόντι in present circumstances.

3. The *manner* of a thing, i.e. limit, specification, accompaniment, resemblance; as

βίᾳ ἐσιέναι to enter by force (so σπονδῇ, σιγῇ, ἔργῳ, τῷ ὄντι, ἰδίᾳ).
γένει Ἕλλην by race a Greek.
ναυσὶν ἰσχύειν to be strong in ships.
κατεστρατοπεδεύσατο τῷ πεζῷ he encamped with the foot.
τοῖς κακοῖς ὁμιλῶν associating with the bad.
δούλῳ ἔοικας you are like a slave.

N.B. The dative of accompaniment is more usually expressed by σύν, except when αὐτός is used; as

τῆλ᾽ αὐτῇ πήληκι κάρη βάλε he flung away the head *helmet and all.*
μίαν ναῦν ἔλαβον αὐτοῖς ἀνδράσιν they took one ship crew and all.

And σὺν may be used even with αὐτός, as ἀνόρουσεν Ἀχιλλεὺς αὐτῇ σὺν φόρμιγγι uprose Achilles, harp in hand.

4. Instruments of all kinds, as κάμνειν νόσῳ, πατάσσειν ῥάβδῳ, ὠθεῖν ταῖς χερσίν, πολέμῳ προσκτᾶσθαι.

Hence with such verbs as χρῆσθαι, αἰσχύνεσθαι, λυπεῖσθαι, τεκμαίρεσθαι, &c.

N.B. The English '*with*' is also both instrumental and comitative, e.g. 'I went *with* him,' 'I cut *with* a knife.' —Schleicher, *Compend.* p. 577.

5. Agents, as being in one point of view instruments; thus

after passive verbs we may have either ὑπό with the *genitive*,
or the dative; as

προσπόλοις φυλάσσεται he is guarded by attendants.

ταῦτα λέλεκται ἡμῖν these things have been said by us*
   (or ὑφ᾽ ἡμῶν).

τί πέπρακται τοῖς ἄλλοις; what has been done by the
   others? (or ὑπὸ τῶν ἄλλων; just as in Latin poetry,
   'Non intelligor *ulli*' or *ab ullo*; '*cui* non sunt auditæ,'
   or *a quo*, &c.).

6. General reference, advantage, and disadvantage.

Hence with such verbs as δίδωμι, ὑπισχνοῦμαι, πιστεύω, εἰμί,
ἀρήγω, ὑπακούω,† ὑπηρετῶ, ἡγοῦμαι, μάχομαι, πολεμῶ, &c.;
after each verb it expresses the remote or indirect object.

ἐστί μοι I have.‡

ἐγὼ σιωπῶ τῷδε; am I to hold my tongue for this fellow?

τῷδε δ᾽ οἴχομαι as far as he is concerned, I am dead.

δέξατό οἱ σκῆπτρον he received *at his hand* the sceptre.

ἐπ᾽ ἀριστερὰ ἐσπλέοντι to the left *as one sails in.*

ἀνάξιαι γὰρ πᾶσίν ἐστε δυστυχεῖν ye are unworthy of
   misfortune *in the judgment of all.*—Soph. *O. C.* 1446.§

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* Burnouf compares the French '*c'est bien dit à vous.*'

† The verb 'to obey' used to take a dative in English, no less than
in Greek and Latin; e.g. 'That as a harp *obeyeth to* the hand.'—Chaucer,
Legend of Women. 'Yet *to* their general's voice they soon obeyed.'
—Milton, *Par. Lost*, i. 337. Comp. Spenser, *F. Q.* iii. xi. 35. In fact,
verbs of advantage, disadvantage, &c. govern a *dative* in English no less
than in Greek and Latin, only in English the datival inflection has
disappeared. 'If *you* please' is really as much a dative as 'si *tibi*
placet.' Cf. *me*thinks with δοκεῖ μοι, and the Anglo-Saxon þæt ðe *seolfum*
mislicað with ὃ ἀπαρέσκει σοι. The following are instances: 'Beleve
yee *to* the gospel,' Wiclif, Mk. i. 15; 'thretenyde *to* hym,' id. v. 25;
'com̄aundith *to* unclene spirits,' id. 27; 'the wind and the see obey-
ghen *to* hym, iv. 40; 'pleside to Eroude,' vi. 22, &c. Even in our ver-
sion we read 'answered him *to* never a word.'—Matth. xxvii. 14.

‡ Thus the dative as well as the genitive may be used to express pos-
session. In Hebrew ל '*to*' is used for possession, and the Gascon says
'la fille *à* Mr. N.' instead of *de.* In Greek such a phrase as ἡ κεφαλὴ
τῷ ἀνθρώπῳ for τοῦ ἀνθρώπου was called the σχῆμα Κολοφώνιον. Lesbonax
περὶ Σχημάτων, p. 181. The collocation is rather clumsy, but *similar*
phrases are common, as ἀναίρεσιν τοῖς νεκροῖς, Thuc. vi. 18; ἀναθήματα
Κροίσῳ, Hdt. ii. 113.

§ Cf. ἄξιον γὰρ Ἑλλάδι, Ar. *Ach.* 8; ἡμῖν δ᾽ Ἀχιλλεὺς ἄξιος τιμῆς,
γύναι, Eur. *Hec.* 313; and many other instances in Bernhardy, *Griech.
Synt.* S. 78. Under this head fall such phrases as οἱ πρεσβύτεροι αὐτοῖς
τῶν εὐδαιμόνων, Thuc. i. 6. αὐτῷ is frequently used in this way in Thuc.
and Plato; and *sibi* has a somewhat similar redundancy in some Latin
sentences.

This is especially found with various participles; as

εἴ σοι βουλομένῳ ἐστὶ if you please (cf. Tac. *Agric.* 18, ' *Quibus* bellum *volentibus* erat ').

συνελόντι εἰπεῖν to speak briefly.

ἐμοὶ δέ κεν ἀσμένῳ εἴη I should be glad of it.

θέλοντι κἀμοὶ τοῦτ' ἂν ἦν I too should have wished for this.

ὡς ἐμοί, or ὥς γ' ἐμοὶ κρίτῃ meo quidem judicio.

55. To this dative of reference belongs what is called the *ethic* (i.e. *emotional*) *dative*; the apparently superfluous introduction of personal pronouns to show the speaker's or hearer's interest in what is said; as

μή μοί γε, μή μοι, μὴ διασκανδικίσῃς don't, dont't, *I beg of you*, dose me with cabbage.

ὦ μῆτερ, ὡς καλός μοι ὁ πάππος bless me! mother, how handsome my grandfather is.—Xen. *Cyr.* i. 32.

ἀλλά μοι ἐσθίεμεν καὶ πίνεμεν but eat, *I pray you*, and drink.

ὅδ' εἴμ' ἐγώ σοι κεῖνος *look you*, I am that famous man.

N.B. *a.* The same use is found in Modern Greek, where however the dative case has disappeared and resigned its functions to the genitive, as σου τὸν ἐτίναξαν ἕνα καλὸ ῥαβδὶ they thrashed him soundly—*I know you are pleased to hear it.* See Sophocles, *Mod. Gr. Gram.* p. 151.

β. This ethic dative is common in other languages; as

' At *tibi* repente . . . venit ad me Caninius ' *lo you* of a sudden comes Caninius to me ! '—Cic.

Quid *mihi* Celsus agit? what is my Celsus doing?—Hor.

Non *mihi* bellus homo es *I* don't think you a good-looking person.

Es lief *mir* ein Hund über den Weg there ran *me* a dog across the road.*

' Afin qu'il fût plus frais et de meilleur débit On lui lia les pieds, on *vous* le suspendit.'—Féneion, *Fables*, iii. 1.

γ. It was extremely common in English, e.g.

' Look how this river comes *me* cranking in.'—*Henry IV.*

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* ' Einen Apfel schiesst der Vater *dir* vom Baum auf hundert Schritte.' My father shoots *you* an apple from a tree at a hundred yards.—Schiller *Tell.*

' This scull has lain *you* in the ground these three years.'
—*Hamlet.**

' *Your* serpent of Egypt is lord now of *your* mud,' &c.—
Ant. and Cleop. ii. 7.

It is not unknown even in modern writers; e.g. in Taylor's
' Philip von Artevelde ' we have

' Mount *me* a messenger.'

' Gag *me* this graybeard.'

' And twinkling *me* his dagger in the sun.'

' I might eat four hoofs of an ox yet my stomach would
flap *you*, look you, and droop *you*, *look you*, like an
empty sail.'

This latter phrase, ' look you ' (or ' for you '), is the most
common modern substitute for the Ethic Dative.

THE ACCUSATIVE (Αἰτιατική).†

56. i. The accusative is probably, next to the vocative, the
oldest of the cases, as is seen from the fact that its charac-
teristic suffix *m* appears even in the nominative of pronouns,
as *aham ἐγών*, *tvam* Bœot. τούν, idem, &c. This suffix pro-
bably acted the part of an article, i.e. it called attention to the
word to which it was attached. See Ferrar, *Comp. Gram.*
p. 211.

ii. The ους of the accus. plur. is a relic of *ρς*, which is
preserved in Gothic, vulfans, sununs, &c. (cf. τύπτουσι =
τύπτοντι). It was preserved in the Cretan and Argive dialects,
τονς (Goth. *thans*); and in Borussian *deiwans* = *deos* (Bréal,
Bopp, ii. 55; Ahrens, *De Dialect*, ii. § 14, 1).

56 (*bis*). The fundamental conception of the accusative is

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* In the *Taming of the Shrew*, Act i. sc. 2, Grumio affects to mis-
understand it.

'Petr. Villain, I say, knock *me* here soundly.
   Grum. Knock *you* here, sir ; why, sir, what am I, sir, that I should
      knock you here, sir ?
   Petr. Villain, I say, knock *me* at this gate
      And rap *me* well, or I'll knock your knave's pate.'

† Varro renders this ' *accusandei casus*,' deriving it from αἰτιάομαι
I accuse; but more probably it comes from αἰτία, *a cause*. Hence Pris-
cian calls it *causativus*. See Trendelenburg, *Act. Soc. Græc.* 1836, i. 119
seqq.; Lersch, *Sprachphil. d. Alten*, ii. 186. The characteristic suffix of
the accusative is in Greek ν, in Sanskrit and Latin *m* ; for its pronominal
origin, see Bopp, § 156.

motion towards, and therefore also *extension over* space. It is
the case *To which*,* and is therefore put after transitive verbs
to express *the end of the motion* or action; as τύπτω αὐτὸν I
strike him, i.e. the direction of my blow is *towards* him. It
also expresses the action itself, as τύπτω πληγὴν I strike *a
blow*. Three accusatives may occur after one verb, in each
of which this fundamental conception is discernible, as νύκτα
ἀγγέλους 'Αθήνας ἔπεμπεν he was sending messengers all
night long towards Athens. (Compare ' docere aliquem phi-
losophiam aliquot annos.')

57. In accordance therefore with the idea of the case (*motion
towards*† and *extension over*) it expresses

1. Space, as ἀπέχει πεντήκοντα σταδίους it is fifty stades
distant.

2. Time, as τρεῖς μῆνας ἔμεινεν he stayed three months.

3. Any notion *cognate* to, i.e. connected in meaning ‡ with
that of, the verb, even when the verb is neuter, as κακίστην
δουλείαν ἐδούλευσε he served the worst slavery.

This cognate notion is capable of a very considerable ex-
tension, as in

στεῖχε γύας go to the fields.—Eur. *Med.* 668. (Comp. **Go
home**; but even this phrase has become analytic in the
American ' Go *to* home,' and the Cornish ' Is she *to*
home ?')

§πολλοὺς ἀγῶνας ἐξιὼν going out for many contests.—
Soph. *Tr.* 185.

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* Donaldson connects the form δε in accusatives like **Οὔλυμπόνδε**
with δύο, just as in English *two, too, to*, are different stages of the same
word.

† The particle *eth* which so often precedes the accusative in Hebrew
signifies *towards*. The same fact is well illustrated in Spanish, where,
by a strong extension of the analytic tendency, the preposition á usually
precedes the accusative if it expresses a person; e.g. ' Amar á Dios,' to
love [*to* or *towards*] God ; ' Cain mató á Abel,' Cain killed Abel, &c.

‡ This form of the cognate accusative (πόλεμον πολεμεῖν, &c.) is called
Figura etymologica. See Lobeck, *Paralip. Gram. Græc.* dissert. viii.

§ Cf. the Latin exsequias, suppetias, infitias ire ; and see Lobeck's
note to Soph. *Aj.* 290, and Curtius's *Erläuterungen*, 163. Milton, who
has left few classical idioms unadapted, even ventures on the cognate
accusative after a neuter verb of motion :

'Upborne with indefatigable wings
Over the vast abrupt, *ere he arrive*
The *happy* isle.'—*Par. Lost*, ii. 410.

And 'Whatever *creeps the ground*, Insect or worm.'—Id. vii. 475. Early
English admitted a wider use of the accusative than modern; e g. we

ὄμνυμι τοὺς θεούς I swear by the gods.

νικᾶν Ὀλύμπια to win in the Olympic games.

βλέπειν νᾶπυ, ὄμφακας, ναύφρακτον to look mustard and cress, sour grapes, a three-decker.*

γραφὴν διώκειν to bring an action.

τί δῆτα ποίμναις τήνδ᾽ ἐπεμπίπτει βάσιν; why did he thus rush striding (= ἐμπεσὼν βαίνει) on the flocks?—Soph. *Aj.* 42 (πόδα and χέρα are frequently thus used).†

4. It defines or localises the action of the word to which it is joined, i.e. in strict accordance with the idea of the case, it expresses the *extent* affected by the word on which it depends.

ἀλγῶ τὴν κεφαλήν I have a headache.

τούτου μᾶλλον τὴν φύσιν ἐστὶ its nature is rather of this kind.—Arist. *Meteor.* iv. 4.

πυρίτης τὴν τέχνην a smith *by trade.*

καλὸς τὰ ὄμματα with beautiful eyes.

δεινοὶ μάχην skilled *in battle.*

οὐδεὶς ἅπαντα σοφός no one is wise in everything.

These and similar instances used to be explained by the *ellipse* of κατά; the fact is however *the very reverse*, since the case expresses these conceptions by *its own natural force and meaning*, and when κατά is expressed it is due to the analysing tendency of all language in its progress from its original condition. The superfluous preposition only shows that the true meaning of the case is a little worn out.

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find in Wiclif's version of the Bible, 'Blessid be thei that *hungren and thirsten rightioisnesse*;' and in Milton, 'I *gazed the ample sky.*'

* This is a favourite idiom of Aristophanes; he even uses it with a neuter participle, as κλέπτον βλέπει he looks *thievish*; and with an infinitive, as τιμᾶν βλέπω.—*Ach.* 879. Theocritus has the exquisite expression ἔαρ ὁρόωσα looking *spring.*—*Id.* xiii. 45. So we talk of 'looking *daggers*,' 'a vinegar aspect.'

† ἀίσσω means *I rush*, yet Sophocles (*Aj.* 40) has πρός τι δυσλόγιστον ὧδ᾽ ἦξεν χέρα; 'for what inexplicable cause did he thus rush (i.e. wield) his hand?' This accusative describing the *result* of the verbal notion is common in English; e.g. 'to walk a horse,' 'to dance a baby,' 'to boil a kettle,' &c. Cf. Spenser, *F. Q.* i. i. 17. Such verbs are said to be used *factitively*, and, as in Hebrew, all *absolute* verbs admit this causative use. (Ewald, *Hebr. Gram.* § 102, and Lobeck, *ad Aj.* 40.) Latin uses the accusative in the same bold manner in apposition with the notion contained in the verb, and expressing the extent affected by it, as in 'pedibus plaudunt choreas,' Virg. *Æn.* vi. 664; 'Bacchanalia vivunt,' Juv. &c. Comp. *Par. Lost*, i. 723, 'The ascending pile *Stood fixed her stately height.*' See Abbott, *Shaksp. Gram.* p. 69.

57 (*bis*). Curtius, &c., call this cognate accusative, the accus. of the *inner object*. It is either, (i.) immediately cognate, as μάχην ἐμάχοντο, or (ii.) indirectly cognate, as τύπτεται πληγήν, or (iii.) it defines the verb, as νόσους κάμνει, or (iv.) it gives the result of the verb, as ἀγγελίην ἐλθεῖν. Often (especially in poetry) a neuter accus. specialises a verb almost like an adverb; e.g. μέγα ψεύδεται, παῖσον διπλῆν, &c.—Curtius.

58. As some verbs may have *two* objects, a nearer and a more remote, a person and a thing, an external object and an internal, such verbs (especially those of asking, teaching, clothing, depriving, doing good or ill to) may take a double accusative.*

  ἐδίδαξα τὸν παῖδα τὴν μουσικήν I taught the boy music.
  Θηβαίους χρήματα ᾔτησαν they asked the Thebans for money.

59. In one large class of instances in which there is *apparently* a double accusative, one of the two may be regarded as being *in apposition* with the other, and defines it; this is called the 'whole and part figure,' σχῆμα κάθ' ὅλον καὶ μέρος, as

  μέθες με πρὸς θεῶν χεῖρα by the gods, let go my hand [lit. release *me*, that is *my hand*].
  Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστος dread tremor invaded each Trojan's limbs [lit. the Trojans, each one, as to his limbs].

60. The accusative of the thing still remains when the verb itself is the passive, as

  ἀφῄρημαι τὸν ἵππον I have been robbed of my horse.
  πεπίστευμαι τὸ εὐαγγέλιον I have been entrusted with the gospel.

61. The accusative is sometimes put in *apposition* to the sentence, as

  Ἑλένην κτάνωμεν, Μενελέῳ λύπην πικρὰν let us kill Helen, a bitter grief to Menelaus.
  ῥίψει ἀπὸ πύργου, λυγρὸν ὄλεθρον you will be flung from a tower, a terrible death.

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* In such instances one of the accusatives expresses the object directly affected by the verb, and the other expresses some notion *cognate* to the meaning of the verb.

62. The verb on which an accusative depends is often omitted,* as in

σὲ δὴ σὲ τὴν νεύουσαν ἐς πέδον κάρα (sc. λέγω).—Soph. *Ant.* 441 (cf. *Aj.* 1228). μὴ τριβὰς ἔτ'.—Soph. *Ant.* 577. οὐκ εἰς ὄλεθρον.—*O. R.* 415. Finem inquit interrogandi !—Cic.

ἀλλὰ τίς χρεία σ' ἐμοῦ (sc. ἔχει);—Eur. *Hec.* 976.

63. Not unfrequently the nominative of a dependent clause is anticipated by being made the accusative of a principal clause, as

ταρβεῖν τὸν εὖ πράσσοντα μὴ σφαλῇ ποτε to dread the prosperous man, lest he should slip.

This is called *Antiptosis*, and is also found in Latin, as

'Nosti *Marcellum* quam tardus sit.' You know Marcellus how slow he is.—Cic.

'*Eam* veretur, ne perierit.' He fears her lest she should perish.—Plaut.

And in English, as

'I know *thee*, who thou art.'—Luke iv. 34.

'Conceal *me* what I am.'—Shakspeare, *Twelfth Night*, i. 2.

'Didst thou not mark *the king*, what words he spake?'— *King Richard II.* v. 4 (cf. id. iii. 3; *Merchant of Venice*, iv. 1).

This may be called the accus. of the *redundant object*.

64. Sometimes this accusative is placed first in the sentence, and is called by some the accusativus *de quo*, as

τοὺς κριτὰς ἃ κερδαίνουσι βουλόμεσθ' ὑμῖν φράσαι the *judges*, what they get, we want to tell you.—Ar. *Nub.* 1113.

Χαιρεφῶντα ἀνήρετο ψύλλαν ὁπόσους ἄλλοιτο τοὺς αὐτῆς πόδας; he asked Chærephon—*a flea*, how many of its own feet it jumped?

So in Latin, *Urbem* quam statuo vestra est.—Virg. *Æn.* i. 577. Cf. Is. i. 7, '*Your land*, strangers devour it in your presence.'

65. i. The accusative is used absolutely,† chiefly in the case

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* The verb thus omitted is often some subjective conception, like 'knowing,' &c.; e.g. ἠμέλει ὡς ἀνδροφόνου, καὶ οὐδὲν ὂν πρᾶγμα εἰ καὶ ἀποθάνοι.—Plat. *Euthyph.* 4. D.

† The accusative absolute, when the expression is not adverbial or impersonal, is very rare, as in τέκν' εἰ φανέντ' ἄελπτα μηκύνω λόγον.

of certain participles, as δόξαν ταῦτα on this decision, προσῆκον it being fit, ἐξόν, παρόν, whilst it is allowed, &c.; and in certain neuter adverbial expressions like τίνα τρόπον; how? πρόφασιν in pretext, ἐμὴν χάριν for my sake, ἀμφότερα both ways, τὸ λοιπὸν for the future, &c. (Cf. the use of ὡς in Soph. *Œd. Tyr.* 101; *Œd. Col.* 407.)

It is less correct to regard δόξαν, &c. as nominatives absolute, since, as we have seen already, neuters have, properly speaking, no nominative. They are rather adverbial indeclinable expressions, in which however the accusatival conception of duration may generally be detected.

ii. ὅ, ἅ, τοῦτο, ἐκεῖνο (like the Latin *Quod* in adjurations, as *Quod* per te lacrimas oro, &c.), sometimes mean *wherefore, therefore* with the same sense as δι' ὅ, as in Eur. *Hec.* 13, &c.; and in the phrase αὐτὰ ταῦτα ἥκω I have come for this very purpose. See *Phœn.* 145, 263; Thuc. ii. 40, iii. 12, &c.

Contrasted Meanings of the Cases.

66. 'From this examination, the learner may derive brief rules as to the meaning of the cases.

> The genitive denotes *motion from*, and separation.
> The dative　　„　　*rest in*,　　and conjunction.
> The accusative　„　　*motion to*,　　and approach.'—
> *Donaldson.*

67. The so-called 'absolute' use of the cases springs from their simple meanings; e.g.

> The genitive absolute expresses time as a cause τοῦ ἔαρος ἐλθόντος τὰ ἄνθη θάλλει *when spring comes* the flowers bloom.
>
> The dative absolute represents time considered as a point, as περιιόντι τῷ ἐνιαυτῷ at the return of the year.
>
> The accusative absolute, duration in time, as ταύτην τὴν νύκτα during this night.

68. A few instances in which the distinctions of the cases are brought into prominence or contrast, are added.

> νυκτὸς during the night; *noctu* (part.).
> νύκτα all night; '*noctem*;' answering the question 'how long?'
> νυκτὶ in the night; *nocte*; answering the question 'when?'
> ἡμέρας during the day (part.).
> ἡμέραν throughout the day (duration).
> ἡμέρᾳ in the day time (limit).

πέντε μνῶν worth five minæ, as a *price* (relation).

πέντε μναῖς worth five minæ, as an *instrument*.

πέντε μνᾶς five minæ (*extension* over a certain value).

πόσου πωλεῖς; at how much do you sell? (cause).

πόσῳ ὠνεῖ for (= with) how much do you buy (instrument).

πόσον δύναται; *how much* is it worth? (extension).

τέρπομαι τούτου I am delighted for this (cause).

   ,,   τούτῳ I am delighted with this (instrument).

   ,,   τοῦτο I am delighted at this (cognate notion = τοῦτο χάρμα).

παρὰ τοῦ βασιλέως from the king (motion).

παρὰ τῷ βασιλεῖ with the king (rest).

παρὰ τὸν βασιλέα to the king (approach).

προορᾶν τοῦ πολέμου to provide *about* the war.

   ,,   τῷ πολέμῳ to provide *for* the war.

   ,,   τὸν πόλεμον to foresee the war.

μεθίημι σε I dismiss you; μεθίεμαί σου I let go of you.

ἔλαβόν σε I caught you; ἐλαβόμην σου I seized hold of you.

ἔχειν τι to possess a thing; ἔχομαι βρετέων I cling to the images.

ἧψε βρόχους he fastened nooses; ἥψατο τοῦ τείχους he grasped the wall.

ὤρεξε τὴν κύλικα he held out the cup; οὗ παιδὸς ὀρέξατο he yearned for his son.

ADJECTIVES.

69. The chief peculiarities in the use of adjectives will here be given, and a line of explanation *appended* when required.

i. πολλά τε καὶ κακὰ ἔλεγεν he uttered many reproaches.

συνειδὼς αὐτῷ πολλὰ καὶ πονηρὰ being conscious of many wicked deeds.

The Greek and Latin idioms require ' many *and* wicked,' &c.

ii. πτανὸν δίωγμα πώλων winged pursuit of steeds, i.e. pursuit of winged steeds.

λευκοπήχεις κτύποι χερῶν white-armed clappings of hands, i.e. clappings of white-armed hands.

γραῖαι ὄσσων πηγαὶ aged fountains of eyes, i.e. tears from aged eyes.

πολιᾶς πόντου θινὸς of the hoary sea-beach, i.e. beach of the hoary sea.

Compare ' *Sansfoye's dead dowry*,' i.e. the dowry of dead Sansfoye.—Spenser, *F. Q.* I. iv. 51.

It will be seen from these instances that the adjective is liable to a strange inversion* of order, agreeing with the wrong word, or rather with *the whole notion implied*. This is an instance of the *constructio ad sensum*, and is called Hypallage. Bold as these inversions are they may be paralleled in English by such expressions as ' his all-obeying breath,' ' tearfalling pity,' ' the church-going bell.' Wordsworth's severe criticism of the latter expression was misplaced. (See next page.)

iii. Σκύθην ἐς οἶμον to the Scythian track (= Σκυθικήν).
   τὴν Ἑλλάδα φωνὴν ἐξέμαθον I learned the Greek tongue (= Ἑλληνικήν).

Here we see that substantives (especially the names of countries) are sometimes used adjectivally, as in the Latin *Asia* prata, Virg. *G.* i. 383 ; Aquæ *Baiæ*, Prop. I. xi. 30 † ; and our *India* rubber, *Russia* leather, *China* bowl, *Turkey* carpet, &c. All such phrases, ' a labouring day,' ' a walking stick,' ' a riding whip,' ' a fox-hunting country,' fall under the same head : the two substantives are in apposition, and one qualifies the other. A substantive in apposition often defines another in an adjectival way, as ἀνὴρ βασιλεύς, ἀνὴρ ναύτης, ἄνθρωπος γεωργός, &c.; as in the Latin *hostes* turmæ, Stat. *Th.* xi. 22 ; *Fabulæ* manes, Hor. *Od.* I. iv. 16 ; and our a *sailor* man, a *butcher* fellow, a *warrior* host, &c.

iv. Νεστορέη παρὰ νηὶ by the Nestorean ship (i.e. Nestor's).
   Βερενεικεία θυγάτηρ Bereniceian daughter (i.e. of Berenice).
   νόστιμον ἦμαρ returning day, i.e. day of return.

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* In Latin we find ' Alexandri *Phrygio* sub pectore,' Lucret. i. 475, and ' *Nemeæus* hiatus Leonis,' id. 24. We have something like it in Ossian, ' The hunter's early eye.' Carlyle, in his French Revolution, speaks of ' the housemaid *with early broom*.'

The genitive may be even involved in the epithet, as ὀξύχειρ κτύπος a sharp clapping of *hands*. See Lobeck's *Aj.* p. 63, on epithets in general. Often, by a kind of metonymy, the adjective represents the general conception or result of the substantive, as ' *pallida* mors,' χλωρὸν δέος, ' *Rugosum* piper et *pallentis* grana cumini,' Pers.; ' vulnera *desperantia*,' Plin.; ' As messenger of Morpheus on them cast sweet *slombring* deaw,' Spenser, *F. Q.* I. i. 36 ; ' the sleepy drench Of that *forgetful* lake.'—Milton, *P. L.* ii. 74, &c.

† See Jani's *Art of Poetry*, *Engl. Tr.* p. 44.

In all such instances the adjective is used for the genitive of the noun; as in Milton's

'Above the flight of *Pegasean* wing.'—*Par. Lost*, vii. 4;

and in Tennyson's

'*A Niobeian daughter*, one arm out
Appealing to the bolts of heaven.'—*The Princess.*

v. δαῖτα πένοντο δειελινοί they *in the evening* were preparing their meal.

σκοταῖος* ἦλθεν he came *in the dark.*

τεταρταῖος ἀφίκετο he arrived *on the fourth day.*

ὅρκιός σοι λέγω I tell you *on oath.*

Hence observe that the Greek uses adjectives in many instances in which we use prepositions with a substantive, and that this is especially the case in expressions of *time*. Compare the Latin

'Æneas se *matutinus* agebat' was bestirring himself *in the morning.*

Hesterni Quirites citizens *of yesterday.*

Domesticus otior I am at ease *in my home.*

We have precisely the same idiom in English, as

'Gently they laid them down as *evening sheep*.'—Dryden.
'The *nightly* hunter lifting up his eyes,' &c.—Wordsworth.
'The *noonday* nightingales.'—Shelley.

vi. δήλη ἡ οἰκοδομία ἔτι ὅτι κατὰ σπουδὴν ἐγένετο it is still evident on the face of it that the building was hurriedly done.

δῆλός ἐστιν ὥς τι δρασείων κακὸν *it is evident that* he means some mischief.

στέργων φανερὸς ἦν οὐδένα *it was obvious* that he loved no one.

The Greeks are much less fond than ourselves of the *impersonal*† construction; they substitute the personal construction for it. (There is *no* true impersonal in Greek; either the nom. is merely understood, or the *sentence* is the nom.)

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* Compare Milton's 'As the wakeful bird Sings *darkling*.' Clyde compares Virgil's 'Ibant *obscuri*.'

† In fact, the constant use of 'it' is a strange idiom, in which English differs from most languages, ancient and modern; e.g. *It* was *they who* did it = ἐκεῖνοι ἐποίησαν, isti fecerunt, *Eran ellos* los que hicieron, etc.

vii. τῶν σῶν ἀδέρκτων ὀμμάτων τητώμενος.—Soph. *O. C.*
1200, robbed of thy *blinded* eyes, i.e. robbed of thine
eyes *so that they are blind.*

εὔφημον ὦ τάλαινα κοίμησον στόμα.—Æsch. *Ag.* 1247, lull
thy tongue *to silence,* O hapless one.

εἴσοκε θερμὰ λόετρα θερμήνῃ till he warmed the baths *hot.*

This is what is called the proleptic or anticipative* use of
the adjective. It is found quite as strongly in Latin; e.g. in
Virgil,

Submersas obrue puppes overwhelm the ships *in the
depths.*

Scuta *latentia* condunt they conceal the shields *in hiding.*

Spicula *lucida* tergunt they wipe their darts *bright.*

We also find it in English,† as

'The Norman set his foot upon the *conquered* shore.'—
Drayton.

'Heat me these irons *hot.*'—Shakspeare.

'Who with our spleens

'Would all themselves laugh *mortal.*'—Id.

'And strikes *him dead* for thine and thee.'—Tennyson.

viii. By what is called *antimeria* the adjective is often used
where the adverb would be more correct; as in

λῦσαν δ' ἀγορὴν αἰψηρὴν 'they loosed the assembly *quick.*'

θοὰν νύμφαν ἄγαγες thou leddest a *swift* bride, i.e.
swiftly (Soph. *Tr.* 862. Lobeck on *Aj.* 249).

κρήνη ἄφθονος ῥέουσα a fountain flowing abundantly.

ἄσμενος ὑμᾶς εἶδον I saw you gladly.

Similarly in Milton we find

'Meanwhile inhabit *lax* (i.e. loosely), ye heavenly powers.'
—*Par. L.* vii. 161.

'Thou didst it *excellent.*'—Shaksp. *Tam. of Shrew,* I. i. 89.

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* Some call it the factitive adjective. For abundant instances, see
Lobeck, *Paralip. Gram. Græc.* p. 531 seqq., and id. *ad Aj.* 517. The
neglect of this has led to strange errors. Thus, in Soph. *Ant.* 883, τὸν
ἐμὸν πότμον ἀδάκρυτον οὐδεὶς στενάζει 'no one groans for my tearless
fate.' Valcknär, not observing that the ἀδάκρυτον is proleptic of the
result, makes it = πολυδάκρυτον, adopting the purely fictitious *alpha
intensivum.*

† There is a fine and ghastly instance of prolepsis in Keats's *Pot of
Basil,*

'So those two brothers, and their *murdered* man,
Rode to fair Florence.'

Compare the Biblical expressions 'Open thy hand *wide*,' 'Cry *shrill* with thy voice,' &c.   But in English these phrases are often due to the obsolescence of the final adverbial -*e*; e.g. righte = rightly, sothe = truly, &c. (Morris, *Specimens of Engl.* p. lv.).

COMPARATIVES.

70. The following instances illustrate the chief idioms in the use of comparatives :—

i. ἀγροικότερόν ἐστιν εἰπεῖν it is *somewhat rude* to say.
   ἄμεινόν ἐστι κ.τ.λ. it is *as well to*, &c.

ii. ἦν οἱ ἀδελφεὸς ὑπομαργότερος he had a brother *rather mad.*

These instances merely express degree.   The want of *two* forms in Greek, one *comparative*, and one *qualitative*, has already been pointed out.   (See § 44, p. 30.)

   ἐλαφρότεροι ἢ ἀφνειότεροι swifter than richer (i.e. rather swift than rich).*

   ἐποίησα ταχύτερα ἢ σοφώτερα more quickly than (more) wisely.

Notice the *two* comparatives, like the Latin ' *Subtilius quam verius.*'

Phrases like the following are common with comparatives:—

iii. ἀνδρειότερος γίγνεται αὐτὸς ἑαυτοῦ he grows braver than he ever was.

   ἀμβλύτατα αὐτὸς ἑαυτοῦ ὁρᾷ he sees more dully than ever.

   μεῖζον φορτίον ἢ καθ᾽ αὐτὸν a burden too great for him (lit. greater than in proportion† to himself).

   κακὰ μείζω ἢ κατὰ δάκρυα or ἢ ὥστε δακρύειν or ἢ δ. woes too big for tears.

   μεῖζον ἢ κατ᾽ ἄνθρωπον too great for man.

   λόγου μεῖζον too big for words.

   θανὼν ἂν εἴη μᾶλλον εὐτυχέστερος he would be more fortunate (literally 'more happier') when dead.

Compare μᾶλλον ἆσσον, Soph. *Ant.* 1210, Eur. *Hip.* 485; *Hec.* 377.

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* 'He was more of a knave than fool,' might be expressed in Greek, μοχθηρότερος ἦν ἢ ἀνούστερος.   One way of hinting at a superlative is εἴ τις καὶ ἄλλος 'if any one ever was you are,' as εἴ τις καὶ ἄλλος σώφρων εἶ you are the most temperate of men.

† πρό, ἀντί, and παρὰ are often used after comparatives.   (Cf. Virg. *Æn.* i. 346, 'Pygmalion scelere *ante* alios *immanior* omnes.')

This last phrase shows a tendency to that analytic mode of expressing the comparative,* which began in the similar Latin phrases ' magis certius,' ' magis dulcius,' &c. So in the Bible ' *The Most Highest*;' and in *King Lear* ' I am sure my heart's *more richer* than my tongue.' The gradually analytic tendency in comparatives and superlatives may be seen from the fact that we should no longer use such terms as grievousest, famousest, artificialest, &c., which we find in Bacon, Shakspeare, Milton, &c., or even the ' impudentest' of Gray. Ben Jonson calls this ' a certain kind of English Atticism, imitating the manner of the *most ancientest and finest* of the Grecians.'

iv. On the other hand μᾶλλον is sometimes *omitted*, as θάνατον ἢ βίον αἱρούμενοι choosing death (rather) than life. This is frequent in the New Test., as Mk. ix. 43 ; Lk. xv. 7, xvii. 2 ; 1 Cor. xiv. 19 ; and in the LXX., as ἰσχύει οὗτος ἢ ἡμεῖς he is stronger than we.—Num. xxii. 6. So in Plaut. *Rud.* iv. iv. 70, Tacita bona est mulier semper quam loquens ; Liv. vii. 8, Ipsorum quam Annibalis interest, &c.

v. Another peculiarity of μᾶλλον ἤ is, that οὐ is sometimes inserted after it, as

> οὐδέν τι μᾶλλον ἐπ' ἡμέας μᾶλλον ἢ οὐ καὶ ἐπ' ὑμέας, Hdt. iv. 118, no whit *more* against us *than* against you.
>
> πόλιν ὅλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους, Thuc. iii. 36, to destroy a whole city *rather than* the guilty.

[Donaldson compares the English vulgarism ' *rather nor*;' and Clyde the redundant negative after comparisons in Italian, as Io scrivo più che io *non* parlo I write more than I (lit. don't) speak. Still closer is the Spanish parallel, Él es mas rico que *no* ella he is richer than she ; mejor es el trabajo que *no* la ociosidad labour is better than idleness.]

vi. The common *Comparatio Compendiaria*, or *Brachylogy of Comparison*, should be noticed ; as πυραμὶς μείζων πατρὸς a pyramid larger than *(that of)* his father. Instances of it will be found in the *Syntaxis Ornata* at the end.

SUPERLATIVES.

71. The superlative, like the comparative, sometimes **merely** expresses *degree*, as σεῖο δ' Ἀχιλλεῦ οὔτις ἀνὴρ προπάροιθε μακάρτατος no one, Achilles, was ever before *so very happy* as you (*Keiner war mehr so ganz glücklich als du*).

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* The analytic comparative begins to appear in later Latin ; e.g. ' *Plus* tamen ecce meus, *plus* est formosus Iollas.'—Calpurn. The instances from Plautus show that it always existed colloquially.

72. The Greeks had a peculiar idiom with superlatives. Instead of saying ' more beautiful *than* all others,' they said ' *most beautiful of all others,*' as

Νιρεὺς ὃς κάλλιστος ἀνὴρ ὑπὸ "Ιλιον ἦλθεν
τῶν ἄλλων Δαναῶν.—Hom. *Il.* ii. 673.

ἀξιολογώτατον τῶν προγεγενημένων more worthy of narration than any that preceded it.

Milton boldly imitates this *inclusive* use of the superlative in the lines

'Adam the goodliest of all men since born
His sons, the fairest of her daughters Eve;'

where not only ignorant critics, but even Addison and Bentley, have censured him for making Adam one of his own sons, and Eve one of her own daughters! For an explanation of this idiom see *supra* § 47 *note.* Cf. Hor. *Sat.* i. i. 100 : ' fortissima Tyndaridarum ' *braver than* the Tyndarids; ' Diana . . . comitum pulcherrima ' fairer *than* all her comrades.

Nor is Milton the only English writer who has adopted the idiom. Shakspeare has ' This is the *greatest* error of all the rest ' (*Mids. Night's Dream,* v. 1); and Sir Thomas Elyot ' A young woman, the fairest of all others,' &c. (*The Governone*).

73. The following are phrases to strengthen superlatives*:—

ἀνὴρ ἐν τοῖς μάλιστα ἐναντίος τῷ δήμῳ *especially* opposed to democracy.

εἷς ἀνὴρ πλεῖστον πόνον παρασχὼν giving more trouble than *any* one.

πάγου οἵου δεινότατου of the *sharpest possible* frost.

ὅπως ἄριστα in the *best possible* way.

ὅσον τάχιστα as speedily as *possible.*

ὡς οἷόν τε βέλτιστον in the best possible manner.

ὅτι μάλιστα as much as possible.

N.B. i. In St. John (i. 15; xv. 18) πρῶτος is used as a comparative,—ἔμπροσθέν μου γέγονεν ὅτι πρῶτός μου ἦν.

ii. There is sometimes a reduplication of superlatives, especially in comic writers, as in the words ἐλαχιστότερος, πρώτιστος, αὐτότατος (Plaut. *ipsissimus*); μειζοτέρως, 3 John 4.

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* One of the ways of expressing the superlative in Hebrew is by a mere repetition of the word, as ' good good '=very good. We find a trace of this in Heb. x. 37, ἔτι γὰρ μικρὸν ὅσον ὅσον very, very soon. There is something like it in ὅσον ὅσον στίλην, Ar. *Vesp.* 213, *A tiny tiny drop*=quantillum. (Winer, *Gr. N. T.* § 35.) By a similar principle we find μεγέθει μέγας = μέγιστος in Pausanias.

PREPOSITIONS (Προθέσεις).

74. The prepositions (as we still see in Homer) were originally mere *local adverbs*, i.e. like the case-endings, they originally denoted relations of *place*, but their meaning was gradually extended to express all kinds of metaphysical or figurative relations.

75. Cases, without prepositions, are sufficient for languages which are at their simplest stage. A *reminiscence* of the previous existence of case-inflections often remains when the inflections themselves have disappeared (e.g. *Le fils l'Em-pereur*, Ville Hadrien; cf. *Hôtel-Dieu, Faubourg St.-Antoine, Bar le Duc, De part le roi*, &c.). But every language, as it advances from synthesis to analysis, develops prepositions, and uses them more and more to give precision to the obliterated forms and more extended meanings of the case-terminations. Moreover as the requirements of language become more and more complicated, the quickness of the mind is naturally diminished and encumbered. In fact, prepositions become more and more necessary to distinctness and accuracy in language,* and hence they are often used in prose where they would be omitted in poetry. It should then be clearly understood that it is the *case* which indicates the meaning of the *preposition*, and not the preposition which gives the meaning to the case. Each preposition has some one distinct meaning of its own, varied by the cases with which it is used. Its purpose is only to supplement and to define. Thus *ἀπὸ* meaning '*from*' entirely coincides with the conception of ablation, and hence is used with the genitive only; *ἐν* denotes 'position in,' and therefore coincides with the meaning of the dative only; *εἰς* indicates *motion towards*, and therefore (naturally) is only joined with the accusative. Παρὰ means 'alongside of,' and really retains this sense with all three cases, *παρὰ σοῦ* = from (alongside of) you; *παρὰ σοὶ* at alongside of you = with you; *παρὰ σὲ* to alongside of you = to you. It is therefore not strictly accurate to talk of prepositions *governing* cases; since in point of fact they merely *define* the exact sense in which the case is used. It is the case which borrows the aid of the preposition, not

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* See some excellent remarks on this subject in Burggraff, p. 268 seqq. As Mr. D'Arcy Thompson expresses it, modern languages have all discarded (or nearly so) the tight affixes (or case-endings) of the ancient languages for loose prefixes or prepositions.

the preposition which requires the case. It should be observed also that where prepositions appear to change their meanings with the cases which they define, it is really a difference in the meaning *not* of the preposition but of the case.

76. We are not therefore surprised to find that prepositions have nearly superseded cases in Modern Greek and in the Romance languages; and we can see the *tendency* to use them (which ended in the final evanescence of case-distinctions), on the one hand in the New Testament where they *abound*; and on the other in the practice of the Emperor Augustus,* who was observed to make great use of them in the endeavour to speak as *perspicuously* as possible. Thus he preferred to say or speak ' *impendere in* aliquam rem,' and ' includere *in* carmine,' when most of his cotemporaries would have used the phrases ' impendere *alicui rei*,' and ' includere *carmine*,' or *carmini*. In doing this he was only a little before his age; but the same *tendency* is found often enough, as ' *ad* carnificem dare,' Plaut.; ' Fulgorem reverentur *ab auro*,' Virg.; ' Genera *de ulmo*,' Plin.; ' Scribas *ad me*,' Cic. *Att.* xi. 25 ; ' Offerre se *ad* mortem,' id. *Tusc. Disp.* i. 15.

76 (*bis*). The same remarks apply to our own language, as will appear at once by a comparison of our English version of the Bible, first with Tyndale's, then with Wiclif's, and then with the Mæso-Gothic fragments of Ulphilas.

77. Several prepositions (called *improper* or *spurious*) are *also* adverbs, as ἐγγύς, ἅμα, πόρρω, πέλας, χάριν, &c., as in English ' *before*,' ' *after*,' &c. This *adverbial* use of prepositions is most frequent, as might have been expected, in the older writers.

78. The name Προθέσεις *præverbia* is due to their use in *composition* with verbs, &c. When they stand alone many of them may (especially in poetry) be placed *after*† the words

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* See Egger, *Gram. Comp.* p. 195. The very interesting passage in Suetonius, which mentions this analysing phraseology of the careful emperor, is as follows: Præcipuam curam duxit sensum animi quam apertissime exprimere ; quod quo facilius exprimeret, aut necubi lectorem vel auditorem obturbaret ac moraretur, nec *præpositiones verbis addere*, neque conjunctiones sæpius iterare dubitavit, *quæ detractæ afferunt aliquid obscuritatis etsi gratiam augent*.' The passage might have been used to describe the style of Lord Macaulay, and the last clause hints at the respective advantages of synthetic and analytic languages, the latter gaining in accuracy what they lose in vivid conciseness.

† In many languages (e.g. Turkish) they are *entirely* postpositions ; in Latin we have me*cum*, vobis*cum*, &c.; in English where*in*, where*with*, &c.; in German Deinet*wegen*, &c.

they govern. When this is the case, the accent is thrown back by what is called *anastrophe*, as τέκνων πέρι, μάχῃ ἔνι, &c.* Διά and ἀνά are excepted from the law of anastrophe, lest they should be confused with the accusative of Ζεύς, and the vocative of ἄναξ.

79. There are eighteen prepositions, of which four, ἀπό, ἐξ, ἀντί, πρό, govern the genitive; two, ἐν and σύν, the dative; one, ἀνά, the dative and accusative; three, διά, κατά, ὑπέρ, the genitive and accusative; and seven, ἀμφί, περί, ἐπί, μετά, παρά, πρός, ὑπό, take three cases, the genitive, dative, and accusative. Besides these there are the improper prepositions.

80. Examples will only be given where the meaning is peculiar or not obvious; and those usages which are very rare or quite abnormal, are omitted; for completeness in treating of the prepositions *cannot* be combined with brevity. In all languages the usages and phrases connected with prepositions are too numerous to be briefly exhausted. For instance, in English the *same* prepositions may even have *opposite* meanings, as ' I fight with you,' which may either mean ' at your side and for you,' or ' *against you* '; so in Latin we may have ' pugnare *cum* hostibus,' and ' ire *cum* sociis '; and πρός τινος may mean either *against* or *for* a person, according to the context, &c. The reason of this is that even the commonest matters may be viewed under *many* aspects; compare, for instance, the phrases ' to talk *about* a thing, λέγειν περὶ τινος dicere *de* aliqua re, דָּבָר בְּ *über* etwas sprechen.' ' Here we and the Greeks regard the object spoken of as something *encompassed*; the Latins as a *whole* of which *part* is supplied; the Hebrew as a ground to stand *on*; the Germans as a ground to be gone *over*' (Winer, *Gram. N. T.* ii. § 47). Besides, when mental and metaphysical relations have to be figuratively expressed by words and cases which originally had only a local meaning, it is obvious that the metaphor must be of so very general a character that the same relation may be expressed with equal propriety in several ways. It is generally easy with a little thought and care to trace the metaphysical meaning directly from the physical, but, as the explanation

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* But otherwise πάρα, ἔπι, μέτα, πέρι, ὕπο, ἔνι (notice the *accents*), stand for πάρεστι, ἔπεστι, &c., and ἄνα for ἀνάστηθι *stand up!* or for the vocative of ἄναξ (*in* Homer). A change of meaning is in all languages naturally accompanied by a change of accent, or spelling; thus in English ' *sith* ' is a causal particle, but *since* (sithens) is also a preposition and an adverb.

would require an entire treatise, and as views differ on the subject, this is best left to the student himself.

81. The student should accustom himself to notice the manner in which the meaning of a verb alters according to the prepositions with which it is compounded; e.g.

> δίδωμι I give; ἐκδιδόναι to disembogue; ἐνδιδόναι to yield; ἐπιδιδόναι to increase; παραδιδόναι to hand down; προδιδόναι to betray; ἀποδίδοσθαι to sell, &c.

> τείχισμα a fort; διατείχισμα a partition; ἐπιτείχισμα a fort built in an enemy's country; παρατείχισμα a cross-wall; προτείχισμα a bulwark; περιτείχισμα a line of circumvallation, &c.

> ἵστημι I place; συνίστημι I introduce; ἐξίστημι I drive mad; καθίστημι I establish.

> ἵημι I send; ἀνιέναι to remit; ἐφιέναι to give up to; μεθιέναι to relax, &c.

> ἔχω I have; ἀνέχειν to continue, to rise up; ἐξέχειν to project; προσέχειν to attend; κατέχειν appellere, to touch at a shore; ὑπερέχειν to excel; ἀντέχειν to resist; ἐπέχειν to wait for; (ἄνεχε καὶ πάρεχε 'bear and forbear').

> σείω I shake; προσείω I threaten, or entice by waving; ἐπισείω I hark on, &c.

> ἔρχομαι I come; κατέρχομαι I return from exile; μετέρχομαι I go after, &c.

PREPOSITIONS WHICH GOVERN THE GENITIVE.

82. These are:

i. ἀντὶ *opposite to*, *contra*; then *instead of*, *for*. (Compare the words ἄντα, ἄντην, ἀντικρύ, ἐναντίος, *ante*.)
  ἀντ' ἐμοῦ *instead of me*.
  ἀνθ' οὗ *on account of which*.
  ἀλλάττεσθαι ἀντὶ χρυσοῦ to change for gold.
  χάριν ἀντὶ χάριτος grace *for* grace, i.e. unceasingly renewed.

ii. πρὸ (*præ*) *before*, both of time, place, and preference. It is closely connected with, but slightly more general than, ἀντί; hence ἀντ' ὀφθαλμῶν = πρὸ τῶν ὀφθαλμῶν.

iii. ἐκ, ἐξ '*from out of*,' *extrinsecus*.
  ἐκ παίδων from boyhood (cf. '*of* a child,' Mk. ix. 21; 'Being *of* so young days,' *Haml*. ii. 2).

ἐκ often = *after*, as

> γελᾶν ἐκ δακρύων to laugh *after* tears.
> ἐκ δείπνων ὕπνος ἡδὺς sweet is sleep after dinner.
> τυφλὸς ἐκ δεδόρκοτος blind after seeing.
> ἐκ κυμάτων γαλήν' ὁρῶ I see after storms a calm.

Compare the Latin *ex*: e.g. Scriba *ex* quinqueviro; *ex* homine factus est Verres (Cic. *Div.*, *Verr.* 17 f.).

> Our *of* is used in just the same way by Milton, as
>> 'I *of* brute, human, ye *of* human, gods.'—*Par. Lost*, ix. 712.
>> 'How cam'st thou speakable *of* mute?'—Id. ix. 563.
>> 'Is *of* a king become a banished man.'—Shakspeare, 3 *Henry VI.* iii. 3.

iv. ἀπὸ (*a, ab, abs, off*) '*from*'; ἀπὸ means 'from the *outside*,' ἐξ from the *inside* of a thing; as ἀπὸ Γαλιλαίας, ἐκ πόλεως Νάζαρετ.—Luke ii. 4. It expresses place, time, and cause; also sometimes the agent, as ἐπράχθη ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον.

Besides these four, the spurious prepositions ἄνευ *without*, ἄχρι, μέχρι *until*, μεταξὺ *between*, ἕνεκα and ἕκατι *for the sake of*, εὐθὺ *straight towards*, πλὴν *except*, τρόπον and δίκην *like*, and χάριν *for the sake of*, govern a genitive.

N.B. εὐθὺς = immediately, εὐθὺ with the gen. = straight towards; μεταξὺ by a curious ellipse sometimes omits *one* of the two things between which another is placed, as μεταξὺ τῶν Ἰνοῦς (Ar. *Ach.* 434) between those of Ino (*and the ones last mentioned*). Compare our word 'twilight,' i.e. twixt light (and darkness). Cf. *Par. Lost*, ix. 50, and Shilleto, *Dem. de F. Leg.* § 181. μεταξὺ δειπνῶν = *whilst dining.*

PREPOSITIONS WITH THE DATIVE, ἐν, σύν.

83. i. ἐν (*in* with the ablative) of place and time; also of the instrument and manner, as

> ἐν or σὺν τάχει with speed.
> ἐν ὀφθαλμοῖς ὁρῶν seeing with the eyes.
> ἦν ἐν τοῖς Ἱεροσολύμοις (*place*), ἐν τῷ πάσχα (*time*), ἐν τῇ ἑορτῇ (*circumstance*).—2 Cor. vii. 16.

ii. Σύν (ξύν, cum) *with*. It implies a closer union than μετά. See Soph. *Ant.* 115. πολλῶν μεθ' ὅπλων, σύν θ' ἱπποκόμοις κορύθεσσι (Donaldson). σύν τινι implies coherence; μετά τινος coexistence (Winer).

N.B. Σύν is by no means coextensive with the English 'with;' thus 'they fought with him,' would be not σὺν αὐτῷ but πρὸς αὐτόν.

With the Accusative, εἰς, ὡς.

84. i. εἰς (*in* with accusative), *into*, of place. Also *up to*, of time, as ἔτος εἰς ἔτος year by year, εἰς εἴκοσι μάλιστα up to about twenty. Also of *purpose*, as εἰς τόδε ἥκομεν for this purpose we have come.

εἰς *into* stands in the same relation to πρός *towards*, as ἐξ *out of* does to ἀπό *away from*.

εἰς sometimes, in the tragedians, means '*as regards*;' ὡς οὔτις ἀνδρῶν εἰς ἅπαντ' εὐδαιμονεῖ since no man is happy *in all respects* (cf. Eur. *Phœn.* 619, 1645; *Or.* 529).

εἰς is often used with ellipses, as ἐς διδασκάλου into the teacher's (house), ἐς Ἅιδου to (the realm of) Hades, &c.

ii. ὡς 'to' only with *persons*, or words that involve persons, as

ἔπεμψεν αὐτὸν ὡς βασιλέα he sent him to the king.
ὡς τάσδε χεῖρας to these hands of mine.

Probably it is a merely elliptic expression for ὡς πρός, ὡς ἐπί, &c., which we frequently find; e.g. εἰς Φωκέας, ὡς πρὸς συμμάχους.—Demosth. (cf. Acts xvii. 14). Constructions like ὡς Ἄβυδον 'to Abydos,' are very rare.

With the Genitive and Accusative, διά, κατά, ὑπέρ.

85. i. διά *through* (connected with δύο; δι' ἐκ = right through; cf. Engl. *between* with *twain*).

α. With genitive = *per.**[*]*

δι' ἀγγέλων by means of messengers.
διὰ τῶν ὀφθαλμῶν ὁρῶμεν we see with our eyes.
διὰ χερῶν ἔχειν to have in hand.
διὰ φιλίας ἰέναι to be on friendly terms.[†]
διὰ στόματος ἔχειν to talk about.
διὰ μακροῦ after a long *interval*.
διὰ δέκα ἐπάλξεων πύργοι towers at *intervals* of ten battlements.

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[*] Διά with the genitive is rarely used of the direct *agent* (which is ὑπό or παρά with the genitive); δι' οὗ is not '*by whom*,' but 'by whose means,' *per quem* not *a quo*.

[†] Cf. ἄγειν διὰ φροντίδος curare, διὰ μνήμης *mentionem facere*, δι' αἰδοῦς venerari, δι' εὐχῆς in votis habere, &c.

β. With the accusative, *through* or *about* (poet.), as διὰ δώματα. Also *on account of = propter*, as ἔχω γὰρ ἄχω διά σε.

Thus διὰ νήσον ἰέναι would be to *pass through* an island; διὰ νῆσον ἰέναι would be in poetry to *make a tour through* an island; and we should say διὰ πεδίον ἐμάχετο he was fighting *all about* the plain, but διὰ πεδίον ἔδραμεν he ran through the plain. 1 Cor. xi. 9, οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα ' for the sake of'; id. vers. 12, ὁ ἀνὴρ διὰ τῆς γυναικός ' by means of.'

> δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, Heb. ii. 11, for *whose sake*, and by *whose means* all things exist.
>
> διὰ σοῦ *per te*, by your means; αὐτὸς δι' ἑαυτοῦ ἐποίε. he was doing it by himself, *sua unius opera*.
>
> διὰ σὲ *propter te*, because of you; εἰ μὴ δι' αὐτόν but for him.
>
> διὰ τούτων by means of these things, *per hæc*.
>
> διὰ ταῦτα wherefore, *propter hæc*.

N.B. διὰ νυκτὸς and διὰ νύκτα differ very little; the former calls attention to the fact that a thing lasted *till next morning*, the latter that it occupied *all night long*.

ii. κατά ' down.'

α. With genitive, *down from*; also *against*, as λέγειν κατά τινος to speak against any one.

β. With accusative, *along, about, according to, in reference to.**

> κατὰ ῥόον down stream.
>
> κατὰ τὸν αὐτὸν χρόνον about the same time.
>
> κατὰ γνώμην τὴν ἐμὴν according to my notion.
>
> τὸ κατὰ Μάρκον εὐαγγέλιον the gospel according to Mark.

Compare the following : ↓ κατὰ with the genitive, vertical motion ; → κατὰ with the accusative, horizontal motion.

> οἱ κατὰ χθονὸς the dead.
>
> οἱ κατὰ χθόνα the living.
>
> κατ' Οὐλύμποιο καρήνων *down from* the crest of Olympus.
>
> κατὰ θάλασσαν ἐπορεύετο he went by sea.

iii. ὑπέρ over.

α. With the genitive, *position over, super*; also *on behalf of*,† as in ὑπὲρ σοῦ ἀποκρινοῦμαι I will answer on your behalf.

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* Hence both καθ' ἑαυτόν, and δι' ἑαυτοῦ, mean ' by himself,' *seorsum* ; but the former implies ' in *reference to*,' the latter ' by means of.'

† Both ὑπὲρ and πρὸ with the genitive mean ' on behalf of,' because a

β. With the accusative, *over* and *beyond*, *ultra*; as ῥίπτειν ὑπὲρ τὸν δόμον to fling over the house.

With the Dative and Accusative.

Ἀνά ' up.'

a. With the dative, only in Epic and lyric poetry, *on*.

> εὕδει δ᾽ ἀνὰ σκάπτῳ Διὸς αἰετὸς and the eagle slumbers *on* the sceptre of Zeus.

β. With the accusative, *up, throughout,* &c.

> ἀνὰ ῥόον up stream.
> ἀνὰ πᾶν ἔτος quotannis.
> ἀνὰ πᾶν τὸ ἔτος throughout the year.

N.B. i. Ἀνά, κατά, are probably the origin of the hypothetical particles ἄν, κέν.

ii. They are used in constant contrast, as ἄνω κάτω up and down, *sursum deorsum*; ἀνὰ κατὰ *ultro citroque*, ἀνέβη he went inland, κατέβη he went to the sea, ἀνέδυ it rose, κατέδυ it set, ἀνανεύω I throw back the head in token of dissent, κατανεύω I nod assent.

iii. And yet, since *up* and *down* are but two ways of regarding motion along the same line, it is often indifferent which of the two we use;* hence we find either κατὰ or ἀνὰ κράτος forcibly; κατὰ or ἀνὰ στρατὸν throughout the army; κατὰ or ἀνὰ στόμ᾽ ἔχειν to talk about, κατὰ or ἀνὰ τέτταρας by fours (also ἐπὶ τεττάρων), κατὰ or ἀνὰ πόλεις about the cities.

With Genitive, Dative, or Accusative, Ἀμφί, περί, ἐπί, μετά, παρά, πρός, ὑπο.

86. i. ἀμφί (Lat. *amb-, apud*, German *um*). ' It is mostly confined to Ionic Greek† and to poetry, and it is the only pre-

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champion in battle stood in both positions, as μὴ θνῄσχ᾽ ὑπὲρ τοῦδ᾽ ἀνδρός, οὐδ᾽ ἐγὼ πρὸ σοῦ.—*Alc.* 690. (Donaldson.)

* We must not suppose because two prepositions are interchangeable, even with different cases (as ἐπὶ τεττάρων and ἀνὰ τέτταρας) that they *mean the same thing*. The explanation is that the same relation may be regarded from two entirely different points of view. In German *Auf die Bedingung* and *Unter der Bedingung* both mean ' on the condition,' but *auf* ' on' is not=*unter*, ' under.' (Winer, iii. § xlvii.)

† In Later Greek (e.g. in Plutarch and Lucian), by a wild extension of the dislike to all *directness* or *personality* of speech, οἱ ἀμφι Πλάτωνα simply means Plato! In Herod. i. 62, οἱ ἀμφὶ Πεισίστρατον . . . ἀπικνεεται is due not to this phrase, but to anacoluthon.

position which has disappeared in Modern Greek.' (Clyde.)
As usual, we may trace its comparative insignificance in the
fact that it *never occurs in the New Testament* except in com-
position.

With all three cases it means *around* or *about*.

> ἀμφὶ τὸν χειμῶνα about winter.
> ἀμφὶ τοὺς μυρίους about ten thousand.
> οἱ ἀμφὶ Πλάτωνα Plato and his school.*

It is not used with the dat. in Attic prose.

ii. περὶ *around* and *about* (Lat. per-, as adv. πέρι = *very*.
Compare our English phrase, ' good *all round* '). This becomes
the Gothic *faur-*, the German *ver-*, the English *for-*; e.g. for-
lorn = verloren = utterly lost, etc.

α. With the genitive = *de*, about. Notice the phrases περὶ
ἔριδος *præ* irâ (Hom.), περὶ πολλοῦ ἐστιν ἡμῖν it is *of* much
consequence to us.

β. With the dative,† *around*, of place, and *concerning*, as
θαρρεῖν περί τινι to be of good cheer about any one.

γ. With the accusative *around*, and *in regard to*, and *about*,
as περὶ τοῦτον τὸν χρόνον about this time.

In these two prepositions the distinctions of meaning with
the different cases are not at all *distinctly* marked. Hence we
find in the same sentence εὐφραίνειν θυμὸν ἀμφί τινι, and ἀμφί
τινα, and in the same sentence of Herodotus, vii. 61, περὶ μὲν
τῇσι κεφαλῇσι εἶχον τιάρας . . . περὶ δὲ τὸ σῶμα κιθῶνας.
And ' both are used with vague indications of time or number.'
—Donaldson.

iii. ἐπὶ *upon*. It has various meanings, which can gene-
rally be deduced from its adverbial sense, and the meaning of
the case with which it is joined. Thus with the genitive it
implies *partial* superposition; with the dative absolute super-
position, or rest upon; and with the accusative motion with a
view to superposition (Donaldson).

α. With the genitive—

> ἐφ᾽ ἵππων ὀχεῖσθαι to ride on horseback.
> πλεῖν ἐπὶ Σάμου to sail *towards* Samos.
> ἐπὶ Δαρείου ἐγένετο it happened in the time of Darius.‡
> ἐφ᾽ ἡμῶν in our days.

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* See note † on preceding page.
† περὶ and ὑπὸ are never used with the dative in the New Testament.
‡ This temporal meaning of ἐπὶ is partly derived from the participles

β. With the dative—

ἐπὶ τῇ θαλάσσῃ οἰκεῖν to live *near* the sea (i.e. *upon* the shore).

ἐπὶ τούτοις thereupon, or besides.

ἐφ' οἷς τε on condition that.

ἐπὶ θήρᾳ or ἐπὶ θήραν ἐξιέναι to go a hunting.

ἐπὶ τόκοις δανείζειν to lend on interest.

τὸ ἐπὶ σοί as far as you can; nearly = τὸ ἐπὶ σὲ *quantum in te est.*

γ. With the accusative, *motion towards*—

ἀναβαίνειν ἐφ' ἵππον to mount *on* horseback.

στρατεύεσθαι ἐπὶ Λύδους to go on an expedition *against* the Lydians.

τὸ ἐπὶ σφᾶς εἶναι as far as depended on them.*

iv. Μετὰ *with* (connected with μέσος, German *mit*) implies *separable connection.*

α. With the genitive = *with*, (Lat. *cum*) *accompanied by* (but *never* our 'with' in the sense of an instrument, as 'with a sword').

β. With the dative = *among* (only in poetry).

γ. With the accusative = '*after*,' either in space or time; e.g. βῆ δὲ μετ' Ἰδομενῆα he went after (i.e. in quest of) Idomeneus; μετὰ ταῦτα *after these things.*

Our '*after*' has the same *two* meanings, for we say (colloquially), 'To send *after* a person, a book,' &c. Succession in *place* and *time* are constantly confused, as in the word '*interval*,' used of time, but properly *a space between two ramparts.*

v. παρὰ *beside* (*apud*).

α. With the genitive, *from*, ἐλθεῖν παρά τινος = venir *de chez* quelqu'un.

β. With the dative, *near*, ἦν παρὰ τῷ βασιλεῖ he was with the king.

γ. With the accusative, *towards.* All its shades of meanings with the accusative are derived from the notion of 'motion near, or with a view to conjunction.'

ἰέναι παρὰ νῆας to go *to* the ships.

παρὰ θῖνα θαλάσσης along the sea beach.

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with which it is generally joined; we use a very similar phrase when we say 'upon this' = when this happened; '*Upon* his coming to the throne,' &c.

* In several of its meanings ἐπί resembles the German *auf*, which is used both of hills and plains; as ἐπ' ἐρημίας = *auf dem Felde.* (Winer.)

παρὰ ὅλον τὸν βίον during one's whole life.
παρ' ἐλπίδα beyond expectation.
ἀμαρτωλοὶ παρὰ πάντας sinners beyond all.
παρὰ νόμον contrary to the law.
παρὰ ταῦτα besides these things.
παρὰ μικρὸν within a little.
παρ' ἦμαρ from day to day.

The *causal* meaning of παρά, as in παρὰ τὴν ἑαυτοῦ ἀμέλειαν, has been compared with our colloquial, ' it's *all along* of his own neglect;' in this instance however ' *all along*' possibly means ' *throughout*,' and *of* is the preposition denoting the source of action.

παρὰ σοῦ = *apud me a te,* i.e. *from you;* παρὰ σοί = *apud te a me,* i.e. *with* or *by you;* παρὰ σὲ *a me ita ut apud te sit,* i.e. *towards you.* It is however simpler to explain it as meaning *from* (alongside of) you, *near* (alongside of) you, *towards* (alongside of) you.

vi. πρός * (*adversus*), *to.*

a. With the genitive, *on the side of,* &c., πρὸς μητρὸς on the mother's side (*cognati a matre versus* me).

οἱ πρὸς αἵματος blood relations.
πρὸς θεῶν by the gods.
οὐδαμῶς πρὸς σοῦ λέγεις you're not talking at all *like yourself.*
πρός τινος λέγειν to speak for a person.

β. With the dative, *at, to, besides.*

γ. With the accusative, *towards, with respect to;* οὐδὲν πρὸς ἐμὲ it's nothing to me ; πρὸς βίαν, violently, &c.

πρὸς τούτων in consequence of this (motive).
πρὸς τούτοις in addition to this (juxtaposition).
πρὸς ταῦτα therefore (with reference to this) ' so then.'
πρὸς σὲ θεῶν αἰτοῦμαι *per te Deos oro:* notice the position of the pronoun.

See Eur. *Phœn.* 524 ; Æsch. *P. V.* 992.

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* Since '*from*' and ' *to*' may imply motion along the same line, only regarded from two different points, we are not surprised to find in the same sentence τὸν μὲν πρὸς βορέω ἑστεῶτα τὸν δὲ πρὸς νότον one standing from (i.e. towards) the north (as in Latin ' *ab oriente* '= *versus* orientem), the other towards the south.—Herod. ii. 121.

vii. ὑπὸ *under*. The *physical* meanings of ὑπὸ are very distinct; thus

a. With the genitive=*from* under (motion from),
ὑπὸ πτερῶν σπάσας dragging from under the wings.

β. With the dative=(*at*) under (position),
καλῇ ὑπὸ πλατανίστῳ under a fair plane tree.

γ. With the accusative=*to* under (motion to),
ὑπ᾽ Ἴλιον ὦρτο sped under (the walls of) Ilium.

ὑπὸ with the genitive is the commonest method of expressing the agent after passive verbs, as

ἑάλω ὑπὸ τῶν Ἑλλήνων it was taken by the Greeks.

Notice the phrases,

ὑπὸ νύκτα=sub noctem, *about* nightfall.
ὑπὸ σάλπιγγος πίνειν to the *sound of* the trumpet.

87. Donaldson quotes an interesting passage of Philo Judæus (i. 162), in which he says that the efficient cause or agent (ὑφ᾽ οὗ) in creation was God; the material cause (ἐξ οὗ) was substance (ἡ ὕλη); the instrument (δι᾽ οὗ) was the Word; the final cause or reason for it (δι᾽ ὅ) is the goodness of God.

Prepositions in Composition.

88. In compounds, the use of the prepositions is generally obvious; but the following may be noticed. Sometimes ἀπὸ has a negative force, as in ἀπόφημι nego, ἀπαρέσκω displiceo; ἀνὰ resembles the Latin re- in ἀνατίθεμαι retracto, ἀναβάλλω rejicio; διὰ has a reciprocal force, as in διαμάχονται they fight together; ἐπὶ means *besides*, as ἐπιγαμεῖν to marry a second wife; παρὰ=*malè*, &c. as παραφρονεῖν to be mad, παρακρούειν to cheat; ὑπὸ=secretly or slightly, as ὑπογελᾶν subridere, ὑπόλευκος whit*ish*, ὑπεκπέμπειν to send out secretly.

Common Constructions with Prepositions.

89. i. The agility of intellect among the Greeks, and their love of terseness, led them to a frequent use of what is called the *constructio prægnans* (one of the forms of the constructio κατὰ σύνεσιν or *ad sensum*), by which they put a preposition implying *rest* with a verb implying *motion*, or *vice versâ*, so that two clauses are compressed into one, as

ἐφάνη λῖς ... εἰς ὁδὸν a lion appeared *into* the road (i.e. came *into* and appeared *in*).
οἱ ἐκ τῆς ἀγορᾶς ἀπέφυγον those who were *in* the forum fled *from* it.

καθήμεθ' ἄκρων ἐκ πάγων we sat (on and looked) *from* the hill tops.

στᾶσ' ἐξ Οὐλύμποιο standing (on and looking) *from* Olympus.

πρὸς τὸ πῦρ καθήμενος sitting *to* the fire (i.e. going to and sitting at).

Φίλιππος δὲ εὑρέθη εἰς Ἄζωτον Philip was found into (=at) Azotus *

ii. So in Latin we find

> *In amicitiâ* receptus.—Sall.
> *In aquam* macerare.—Cat.
> Responde *ubi* cadaver abjeceris.—Tac.

And in English, 'To place a thing *in* (=*into*) his hands;' 'to hang something *frcm* (=*on*) a peg;' '*where* (=*whither*) are you going?' But our instances are fewer and far less strongly marked.† Chaucer, however, has, 'Whan Scipio was *come In Africke*.'—*Assembl. of Fowles* (see *Bible Word Book*, p. 263).

90. In poetry, if there be two substantives the preposition is often put with the *last* only, as

> ἢ Νεῖλον ἢ 'πὶ Μέμφιν.—Anacr.
> ἢ ἁλὸς ἢ ἐπὶ γῆς.—*Od.* i. 247.
> ἴθι ναούς, ἴθι πρὸς βωμούς.—Eur. *Hec.* 146.

It is the same in Latin as

> 'Quæ nemora, aut quos agor *in* specus?'—Hor.
> 'Baias et *ad* Ostia currunt.'—Juv.

91. On the other hand, the preposition is omitted from the *second* of two verbs, as

> προβᾶτε βᾶτε.—*Œd. Col.* 859.
> κατῆγεν, ἦγεν, ἦγεν, ἐς μέλαν πέδον.—Eur. *Bacch.* 1018.

So, too, in Latin—

> 'Retinete, tenete.'—Pacuvius *in Niptris,* Cic.

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* In the New Testament this occurs all the more frequently from its also being a Hebrew idiom, as בְּ NJD εἰσέρχεσθαι ἐν. (Winer.) Compare 'Ye shall be beaten *into* (εἰς) the synagogues.'—Mark xiii. 9. In Col. iv. 16, τὴν ἐκ Λαοδικείας ἐπιστολὴν means the letter written *to* L. and sent *thence* to you; not 'from L.' as it has been erroneously taken by those who were not aware of this *constructio prægnans.* Winer, § lxvi. 6. Cf. Ps. lxxxix. 39.

† The strongest instance I have found is in the ballad of Sir Patrick Spens—

> 'And lang lang may the ladies sit,
> With their kaims *into* their hands;'

unless this be a Scoticism.

92. Two prepositions are often used with the same word for the sake of greater distinctness, as

> ἀμφὶ σοὖνεκα, Soph. *Phil.* 554.
> ἀπὸ βοῆς ἕνεκα, Thuc. viii. 92.
> μὴ πρὸς ἰσχύος χάριν, Eur. *Med.* 538.

And we find compounds such as ὑπεκπέμπειν, ἐξαποφθείρειν, προπροβιάζεσθαι, &c.

VARIOUS INSTANCES OF THE USE OF PREPOSITIONS.

93. The prepositions are *often varied in the same clause*, which shows how often the shades of difference between their meaning are very slight; as οὔτε ἐπὶ γῆν οὔτε διὰ θαλάσσης, Thuc.; τῆς ἐπὶ τὴν Ἀττικὴν ὁδοῦ καὶ τῆς εἰς Πελοπόννησον, Demosth.; μὴ περὶ τῶν δικαίων μηδ' ὑπὲρ τῶν ἔξω πραγμάτων εἶναι σὴν βουλήν, id.; ἔκ τε τῆς Κερκύρας καὶ ἀπὸ τῆς ἠπείρου, Thuc. vii. 33; ἐκ πολέμου μὲν . . . ἀφ' ἡσυχίας δέ, Thuc. i. 124.

94. i. We find the same variety in the New Testament, as ὃς δικαιώσει τὴν περιτομὴν ἐκ πίστεως (the source) καὶ τὴν ἀκροβυστίαν διὰ τῆς πίστεως (the means), Rom. iii. 30. ἀπο and ἐκ are synonymous in John xi. 1; Rev. ix. 18.

ii. We might say

> Χριστὸς ὑπὲρ ἀσεβῶν ἀπέθανε, Rom. v. 6, 8, xiv. 15;
> or δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, Matt. xx. 28;
> or αἷμα τὸ περὶ πολλῶν ἐκχυνόμενον, Matt. xxvi. 28.

In all these passages we might use '*for*' in English, but ὑπὲρ means *in behalf of*, ἀντὶ *instead of* (*loc.*), and περὶ *on account of* us, as the *cause*. Yet the difference of meaning is so slight that the readings often differ, as in Gal. i. 4.

iii. The variation of prepositions to present the thought from all points of view is very common in St. Paul, as

> ἀπόστολος οὐκ ἀπ' ἀνθρώπων (as the source) οὐδὲ δι' ἀνθρώπου (as the intermediate authority) ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, Gal. i. 1.
> ἐξ αὐτοῦ (*from* him), καὶ δι' αὐτοῦ (by his means) καὶ εἰς αὐτὸν (to him as their end) τὰ πάντα, Rom. xi. 36.

95. Notice the phrases,

i. καθ' ἡμέραν day by day, *singulis diebus.*
> μεθ' ἡμέραν in the day time, *interdiu* (properly *after* day-dawn).

παρ' ἡμέραν *during* the day, *per* diem; also = ἡμέρα
παρ' ἡμέραν from day *to* day, *alternis diebus.*
ἀνὰ πᾶσαν ἡμέραν daily, *quotidie.*

ii. κατὰ τὸ αὐτὸ *eodem tempore.*
ὑπὸ τὸ αὐτὸ *sub idem tempus.*

iii. Ammianus (*Anthol.* xi. 231) says to Marcus—
θηρίον εἶ κατὰ γράμμα καὶ ἄνθρωπος διὰ γράμμα
[(Μ)αρκ(τ)ος].

PRONOUNS.

96. *The Personal Pronouns*, being involved in the finite verb, are only expressed when emphatic, as ἐγὼ μὲν διδάσκω, σὺ δὲ παίζεις *I* am teaching, but *you* are playing.* As might have been expected, they are more common in later than in earlier stages of the language; e.g. they abound in the New Testament.

97. Αὐτὸς when placed first is emphatic, as αὐτὸν ἔτυψεν he struck *him* (and no one else), but ἔτυψεν αὐτὸν merely 'he struck him;' αὐτὸς παρεγένου; were you present *in person*?

αὐτοὶ ἔσμεν we are (by) ourselves, i.e. alone.
τέταρτος, πέμπτος αὐτὸς with three, four others, &c.†
αὐτὸς ἔφη the *master* said it.

98. i. *Possessive Pronouns* are sometimes put for personal, as

σὸς πόθος regret *for you.*
ἐς τὴν ἐμὴν ἀνάμνησιν in memory of me.—Luke xxii. 19.
τῷ ὑμετέρῳ ἐλέει the mercy shown to you.—Rom. xi. 31.

ii. They are placed *after the article*, as ὁ σὸς υἱός; whereas the genitives of the personal pronoun are placed *after the noun*, as ὁ υἱός σου.‡

iii. The *attraction* of a personal into a possessive pronoun, as in

τἀμὰ δυστήνου κακὰ the woes of me unhappy,
ἐμὰ κήδεα θυμοῦ the cares of my mind,

---

* A pronoun is sometimes emphatically inserted in the *latter* of two clauses, as ἤτοι μανεὶς ἢ ὅγε ἀπόπληκτος γενόμενος, Herod. ii. 173. Nunc dextrâ ingeminans ictus nunc *ille* sinistrâ, Virg.
† Cf. Il allait *lui cinquième.*
‡ In Soph. *Aj.* 572, ὁ λυμεὼν ἐμὸς is at any rate a *very* rare expression for ὁ λυμεὼν οὑμός; but probably the reading should be ἐμοί. See § 21.

is very common; and is closely paralleled by the Latin ' meas præsentis preces,' ' nomen meum absentis.' It is also found in German, as ' An *meiner* Schwelle, des armen Mannes.'— Schiller, *Tell.*

iv. The form ἀμὸς = ἡμέτερος is sometimes found in the tragedians. When it stands for ἐμὸς some would write it without the aspirate. Brunck says, ἀμὸς Doricum pro ἡμέτερος, ἀμὸς Atticum pro ἐμός. See Eur. *Hel.* 531 ; *Iph. Aul.* 1455; Æsch. *Cho.* 428.

v. As Greek has no possessive pronoun for the 3rd person (' *his*,' &c.), αὐτοῦ is used for ' *his*,' ἑαυτοῦ for ' *his* own ;' e.g. μετεπέμψατο τὴν ἑαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς arcessivit *suam* filiam, *ejusque* filium.

' His' in English till Shakspeare's time meant also ' its,' just like the Greek αὐτοῦ. See Craik, *Engl. of Shaksp.* p. 97 seqq.

vi. Σφέτερος is exclusively reflexive=*their own.*

The Reciprocal and Reflexive Pronouns.

99. The reflexive pronouns (those implying ' -self' or ' own ') give to Greek and Latin a clearness absolutely unattainable in English ; e.g. if we say, ' he laid the wounded man on his own bed,' it is *impossible* to mark in English whether ' his own ' refers to the subject ' he ' or to the accusative ' the man.'* In Greek and Latin, ἐς τὸ ἑαυτοῦ λέχος ' in *suo* lecto,' would at once show clearly when the former was intended. Similarly, such sentences as ' Quis profitetur suum esse dicere ?' ' Suum Cæsari gladium restituit,' could only be rendered in French or English, unequivocally, by a long periphrasis. See, too, Eve's *German Syntax*, p. 36.

N.B. i. οὗ, ἕ, are not found in Attic prose; οἱ is rare in the orators.

ii. The reflexive is often used when the *thoughts* of another are referred to, as κελεύει δέ οἱ συμπέμψαι ἄνδρας and bids them to send him(*self*) men.

iii. The dramatic and graphic tendency of Greek writers is

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* As a specimen of the utter confusion thus introduced into English, take this sentence of Goldsmith: ' *He* (Philip) wrote to that distinguished philosopher in terms the most polite and flattering, begging of *him* (Aristotle) to undertake *his* (Alexander's) education, and to bestow upon *him* (Al.) those useful lessons which *his* (P.'s) numerous avocations would not allow *him* (P.) to bestow.' See Dalglish, *Engl. Gram.* p. 116. There are several inaccuracies in the common usage of the English reflexives. See Latham, *Engl. Gram.* p. 150.

generally sufficient to account for any apparent inaccuracy in the use of the pronouns.

iv. There is no reciprocal pronoun in Latin; its absence is supplied by such phrases as *inter se, invicem, alius alium,* &c. (See Nägelsbach, *Lat. Stylistik,* § 89.)

Compare ἔτυψαν ἀλλήλους *alius* alium (ils s'entre-frappèrent, or ils se frappèrent l'un l'autre).

The Greek ἀλλήλων is only a reduplication of ἄλλο-, and is therefore a synthetic form for the quasi-parathetic *alius alium.* (For the η compare ἔψηλα from ψάλλω, &c.)

100. Reflexive pronouns are often substituted for reciprocal, as

ἐδουλώθησαν οὐκ ἀμύνοντες σφισιν αὐτοῖς they were enslaved, not defending themselves (=one another).

διελεγόμεθα ἡμῖν αὐτοῖς we conversed with ourselves (i.e. with one another).

i.e. the reciprocity is extended into identity, just as in the German 'Wir sehen *uns* wieder,' 'we see *one another* again,' and in the French se battre, s'entendre, se disputer, &c. : 'les républiques italiennes acharnées à *se* détruire.' So in Italian, 'S' amano l' un l' altro,' they love each other. — Boccaccio. In Spanish, *se* aman, they love one another. The case is reversed in this sentence of the *Spectator,* 'The greatest masters of critical learning differ *among one another*' (reciprocal, instead of 'among themselves,' reflexive).*

Demonstrative Pronouns.

101. i. ὅδε *hicce,* οὗτος *hic, ille,*† ἐκεῖνος *iste*; compare the Spanish *este* hic, *ese* ille, *aquel* iste; and the Italian *questo, cotesto, quello.*

ii. ὅδε like *questo* is often used of the first person; in the tragedians ἀνὴρ ὅδε=ἐγώ.

iii. So ὅδε=ἐμός, Soph. *Ant.* 43, εἰ τὸν νεκρὸν σὺν τῇδε κουφιεῖς χερὶ with *my* aid.

The avoidance of the personal pronoun as being too positive and self-assertive, leads to the most curious page in the history of language; e.g. the use of the first person plural by

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* Dr. Latham has adduced many instances of reflexive pronouns becoming reciprocal and vice versâ. *Philolog. Trans.* 1844. So the Hebrew Hithpahel or middle voice is often reciprocal, as *hishtakshak,* to run to and fro *among one another.* Ewald, *Hebr. Gram.* § 243.

† ὁδὶ οὑτοσὶ &c. are still more emphatic forms.

royal personages, the editorial 'we,' &c.; the invariable substitution of the second person plural for the second person singular, 'you' for 'thou,' until in modern languages to 'duzen' or 'tutoyer' a person is either a great familiarity or an insult.* In Spanish, instead of *thou* and *you*, we have Usted, Ustedes (written Vmd.) which are contractions of Vuestra Merced, &c. *your honour*. In German we have *sie*='they,' and in Italian *ella* 'she,' agreeing with *vostra signoria* understood. The use of a demonstrative (as οὗτος, ὅδε for ἐγὼ) is carried to most extravagant lengths in Chinese, where a person speaking of himself to a superior says, 'this thief,' or 'this little dog,' 'this pigeon,' &c. Cf. p. 28.

iv. ὅδε also ushers a new character on the stage = δεῦρο or ὧδε.

> ἀλλ' ἥδ' ὀπαδῶν ἐκ δόμων τις ἔρχεται but lo ! one of the attendants is coming hither from the palace.

v. οὗτος often *calls* a person (cf. Heus tu !); as

> ὦ οὗτος οὗτος Οἰδίπους, τί μέλλομεν ; what ho ! Œdipus, why are we lingering ?—*Œd. C.* 1627.

vi. καὶ ταῦτα=*and that too* ; καὶ ταῦτα δὴ τοιαῦτα so much then for that.

vii. ταῦτα and τοιαῦτα usually refer to what goes before, τάδε and τοιάδε to what is coming ; as

> εἰ μὴ ταῦτά ἐστιν, οὐδὲ τάδε if it isn't *that*, neither is it *this*.—Plat. *Phæd.* 76 E.
>
> ὅταν τοῦτο λέγωμεν, τόδε λέγομεν when we say that, we say as follows.
>
> τοῦτο μὲν σὺ λέγεις, παρ' ἡμῶν δ' ἀπάγγελλε τάδε so *you* say, but announce our reply *as follows*.
>
> διὰ τήνδε αἰτίαν for the *following* reason.

viii. ἐκεῖνος has the sense of '*the famous*,' like the Latin *ille* ;† as

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* 'All that Lord Cobham did was at *thy* instigation, *thou* viper, for I *thou* thee, *thou* traitor.'—Coke to Sir Walter Raleigh. 'If thou *thou'st* him some thrice, it shall not be amiss.'—*Twelfth Night.* An extract from the Journal of G. Fox might show that the change took place in his lifetime (1624–90); but even Ben Jonson says, 'The second person plural is used for reverence to a singular thing.' Compare too the rude 'What trade art *thou* ?' with the polite '*You*, sir, what trade are *you* ?' —*Julius Cæsar*, i. 1. See De Vere, *Studies in English*, p. 242 seqq. *Guesses at Truth*, i. 163–190, &c.

† Cf. Cic. *Tusc. Quæst.* v. 103, '*Hic* est *ille* Demosthenes.' '*Hæc illa* Charybdis,' &c., Virg. *Æn.* iii. 558

ὅδ᾽ εἰμ᾽ ἐγώ σοι κεῖνος look, I am that famous man.

τοῦτ᾽ ἐκεῖνο, κτᾶσθ᾽ ἑταίρους this is the well-known proverb ' get friends.'

ix. αὐτὸς = he himself; as

αὐτὸς ὁ ἀνὴρ the man himself.

but ὁ αὐτὸς ἀνὴρ the same (or *self*-same) man.

ταῦτα τὰ χρήματα these things.

τὰ αὐτὰ χρήματα the same things.

x. The supposed distinction between αὔτως ' likewise' and αὕτως ' in vain' is a mere fiction of the grammarians. They are one and the same word passing through various phases of meaning.*

RELATIVE PRONOUNS.

102. i. It has already been pointed out that ὅς, ἥ, ὅ, was originally a demonstrative, not a relative pronoun, and was probably another form of ὁ, ἡ, τό.† Hence such phrases as καὶ ὅς and he, ἦ δ᾽ ὅς said he, &c.

ὃς μὲν πεινᾷ ὃς δὲ μεθύει one man is hungry, another drunken.—1 Cor. xi. 21.

ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν.—Matt. xxi. 35.

ii. ὅς = who (definite), ὅστις whoever, referring to a *class* (indef.); ὅσπερ the very person who, referring to a distinct person, as

ἔστιν δίκης ὀφθαλμός, ὃς τὰ πάνθ᾽ ὁρᾷ there is an eye of justice, which sees all things.

φεύγειν μὲν οὖν χρὴ πόλεμον ὅστις εὖ φρονεῖ nay rather, any one who (quicunque) is wise should avoid war.

ἡμεῖς κτενοῦμεν οἵπερ ἐξεφύσαμεν I, the very person who bore them, will slay them.

iii. But ὅστις does not always retain this indefinite sense; as ἡ πόλις ἥτις ἐν Δελφοῖς κτίζεται.

iv. The demonstrative is often pleonastic, or merely emphatic, after the relative, as

ὧν ὁ μὲν αὐτῶν of *which* one of *them.*

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* See Hermann, *Annot. de Pronom.* αὐτός, § xv. In such phrases as αὐτὴ πρὸς αὑτὴν sola mecum, τοῖς αὐτὸς αὑτοῦ πήμασιν βαρύνεται, &c., the aspirate shows that αὑτήν, &c., are contractions for cases of the reflexive ἑαυτοῦ, &c.

† Sanskrit offers a remarkable analogy to this dropping of the final *s*; see Monier Williams, *Sanskr. Gram.* § 67.

οἷς Ὀλύμπιοι θεοὶ δοῖέν ποτ᾽ αὐτοῖς, κ.τ.λ.

to whom may the Olympian gods grant in their own persons, &c.

From the frequency of this idiom in Hebrew, we find it constantly in the LXX. and N. T. See 1 Pet. ii. 24, &c.

This is precisely analogous to the English vulgarism ' *which it's* a shame;' see especially Hdt. iv. 44, ' the Indus, which it's the second river that,' &c. In Chaucer we find such expressions as ' Crist *which that* is to every wound triacle.'— *Man of Lawe's Tale.*

v. ὅστις, ὁποῖος, ὁπόσος, ὅπως, ὅπου, &c.* are used in *indirect* (or repeated) questions and sentences, for τίς; ποῖος; πῶς; &c. Thus

τίς ἐποίησεν; who did it? οὐκ οἶδ᾽ ὅστις ἦν I don't know who it was.

οὗτός τι ποιεῖς; you sir, what are you doing? ὅτι ποιῶ; *what, quotha?*

πῶς δή, φράσω ἐγώ. Ὅπως; φήσει How then, *I* shall say. *How, quotha?* he will say, &c.

vi. The contemptuous use of ποῖος, especially with the article in repeated questions, should be noticed, as

ποῖον τὸν μῦθον ἔειπες; what manner of speech is this of thine!

Κ. οἱ πρέσβεις οἱ παρὰ βασιλέως. Δ. ποίου βασιλέως; *Her.* The ambassadors from the king. *Dic.* Fine king forsooth!—Ar. *Ach.* 62; cf. 157, &c.

vii. Pronouns (and especially relatives) are peculiarly liable to attraction, as

μέμνησθε οὗ ὀμωμόκατε remember the oath which you swore.

χρῶμαι οἷς ἔχω βιβλίοις 1 use the books I have.

ἄντρον ἃς Μακρὰς κικλήσκομεν a cave which we call Macræ.

In English, by a reverse process, the *antecedent* is sometimes attracted into the case of the relative; as ' When *him* we

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* These being mere luxuries, not necessaries of language, have for the most part disappeared in the New Testament; and, as usual, in Modern Greek. When the question is not repeated out of any surprise, irony, misapprehension, &c., then these forms are not used; e.g.

Π. καὶ πῶς ἐν ἄντρῳ παῖδα σὸν λιπεῖν ἔτλης;
Κρ. πῶς δ᾽;—*Ion*, 958.

And how didst thou endure to leave thy child in the cave? *Cr.* Ah! how indeed! [' You may *well ask* how.']

serve's away.'—*Ant. and Cleop.* iii. 1; cf. *Coriol.* v. 5. This resembles the Latin '*Eunuchum*, quem dedisti nobis, quas turbas *fecit*.'—Ter. *Eun.* iv. 3. Cf. Virg. *Æn.* i. 573.

viii. Notice the phrases,

οὐκ ἔσθ᾽ ὅπου *nowhere.*
οὐκ ἔστιν ὅπως *nullo modo.*
οὐκ ἔσθ᾽ ὅπως οὐ *most certainly.*
ὃ δ᾽ ἐζήλωσας ἡμᾶς *quant à ce que* vous nous portez envie, '*as for* your jealousy of us' (cf. *quod* in Latin).

ix. Notice the following pronominal adverbs:

πῶς; how? *quomodo?*	πώς, somehow; *aliquo modo.*
ποῦ; where? *ubi?*	πού, somewhere; *alicubi.*
πῇ; which way? *quâ?*	πή, some way; *aliquâ.*
πότε; when? *quando?*	ποτέ, at some time; *aliquando.*
ποῖ; whither? *quo?*	ποί, some whither; *aliquo.*

The forms ὅπου, ὁπότε, &c., are used in *indirect* sentences; ποῖ, πῇ, are the dative masculine and feminine of an obsolete pronoun πός (as ᾗ from ὅς).

INDEFINITE PRONOUNS.

103. i. τίς; = who? τις enclitic = *a*, or *a certain.*

ἤ τις ἢ οὐδείς *scarcely any one.*
τρεῖς τινες *some three, 'one or two.'*

ii. The indefinite is sometimes politely put for the definite, as we say 'some one shall smart for it' = you; κνίζω τινὰ I'm annoying *some one* = you.

iii. The indefinite τις resembles our 'one,' the German *man*, the French *on*, as

τοῦτο δή τις ἀποκρίναιτ᾽ ἂν *on* pourrait répondre, cela; hoc juste *responderis.*
ποῖ τις τρέψεται; whither shall one turn oneself?

iv. ὁ δεῖνα 'a certain person,' 'so and so,' some one whom we do not know, or do not choose to name.

ὁ δεῖνα καὶ ὁ δεῖνα = 'John Doe and Richard Roe,' 'Brown, Jones, and Robinson;' compare the Latin 'Caius et Sempronius.'

v. Observe the phrases,

τί παθών; from what cause? ⎫
τί μαθών; on what inducement? ⎬ = why?
τί ἔχων; with what reason? ⎭
τί γάρ; why then? ἵνα τί; why?
τί μήν; of course! why not?

DISTRIBUTIVE PRONOUNS.

104. i. Ἄλλος *alius, another*; ἕτερος* the óther of two, *alter*; ἕκαστος *unusquisque*, ἑκάτερος *uterque*.

ἄλλοι = others; οἱ ἄλλοι the rest, *cæteri*.

οἱ ἕτεροι the opposite party, *pars altera*; ἑτερόφθαλμος having lost one eye.

μετατίθεσθε . . . εἰς ἕτερον εὐαγγέλιον, ὃ οὐκ ἔστιν ἄλλο, Gal. i. 6, Ye are changed to a *quite different* Gospel, which is not *another of the same kind* (Clyde).

ii. By a curious *apposition* of ἄλλος with its substantive, we get the common Greek form of expression, ' sheep and *other* camels' = sheep, and other animals, viz. camels; as

ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων, Plat. *Gorg.* 473 c, by the citizens and the rest, viz. foreigners.

ἤγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι, Luke xxiii. 32, And two *different persons*, viz. male-factors, were led to be crucified with him (not as in the Eng. Ver. ' two other malefactors ').

N.B. Ἄλλο καὶ ἄλλο one thing *after* another.

ἄλλος ἄλλο λέγει *one* man says *one thing, another another*. Cf. ' Alia ex aliis in fata vocamur,' *Æn.* iii. 496, We are summoned into one destiny after another.

' Alii alio intueri,' Liv. ix. v. 8.

It will be seen how much more awkward is the English idiom.

THE VERB.

105. i. The very name Verb (ῥῆμα *verbum*) implies that it is *the* word, the most important word, in the sentence (see § 69).

ii. The forms of verbs may be tabulated thus:
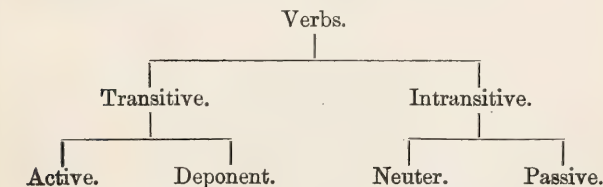
* ἕτερος, Sanskrit *antaras*, Germ. *ander*, &c.

Voices (διαθέσεις).

106. A Greek verb has three voices, active, passive, and middle.

107. ACTIVE VOICE.—We have already seen that the reason why so many transitive verbs have also an intransitive meaning, is that the latter is the *older* meaning out of which the other was developed.

108. DEPONENT VERBS have only a middle form, and it is probable that they were all originally reflexive. It is not surprising that many deponents have also tenses of a passive form (e.g. ἐδεξάμην excepi, ἐδέχθην exceptus sum; ἐβιασάμην coegi, ἐβιάσθην coactus sum, &c.); or that their tenses are used in a passive sense,* as is so commonly the case with the future middle (ἄρξομαι, τιμήσομαι, δηλώσομαι, λέξομαι, κηρύξομαι, ἁλώσομαι, &c.).

109. i. PASSIVE VOICE.—The passive form implies that the subject of the proposition is not the agent; the agent is usually expressed by ὑπό with the genitive, or, in verbs which imply comparison, by the genitive alone; also by ἐκ (poet.), and παρά (more rarely by πρὸς and ἀπό) with the genitive; and, especially after the perf. pass., by the dative case; as ἐμοὶ πέπρακται τοὖργον the deed has been done by me.

ii. Even those verbs which govern a genitive or dative may in Greek be used passively, and this genitive or dative may become the subject of the passive verb; e.g. ἀποτέμνειν τινὸς τὴν κεφαλήν, and in the passive οἱ στρατηγοὶ ἀποτμηθέντες τὰς κεφαλάς; πιστεύω τινί τι, and in the passive πεπίστευμαί τι I have been entrusted with something.

N.B. Notice the difference between the Greek and Latin idiom in ψεύστης οὐ πιστεύεται *mendaci non creditur.*

110. MIDDLE VOICE.—The middle voice always refers to *self* in some relation or other, which may be expressed *a.* by the genitive, *b.* dative, *c.* accusative, or *d.* by a pronominal adjective; as

    a. ἀπωσάμενος pushing away *from* myself.
    b. παρασκευάζομαι I prepare *for* myself.

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* Just as, on the other hand, some passive forms are used in the sense of neuters, as πορευθῆναι to march, κοιμηθῆναι to sleep, φοβηθῆναι, ἀπαλλαγῆναι, &c. In later Greek, the middle is often used in a passive sense. Such peculiarities cause no practical confusion; in French the reflexive verb is often passive, as in 'Votre heureux larcin ne *se* peut plus celer.'—Racine.

c. ἀπάγξασθαι to hang *oneself*.
d. τύπτομαι τὴν κεφαλὴν I beat *my own* head.

In later Greek a reflexive pronoun with the active is often used instead of the middle, as ζωννύειν ἑαυτόν, John xxi. 18; and this reflexive pronoun is even added to the middle, as διεμερίσαντο ἑαυτοῖς, John xix. 24. The gradual obsolescence of the middle in the New Testament appears from its being sometimes used indifferently with the active (cf. συγκαλεῖ, Luke xv. 6, with συγκαλεῖται, id. 9).

111. There are four chief uses of the middle.

i. Simply reflexive, as λούομαι I wash myself.

ii. Causative, as παρατίθεμαι τράπεζαν I get a table spread for me; διδάσκομαι τὸν υἱόν I get my son taught (docendum curo). This is like the German reflexive (sich) *lassen*.

iii. Indirect or appropriative, as παρασκευάζομαι τὰ ἐπιτήδεια apparo mihi commeatum; κατεστρέψατο τὸν Μῆδον he subdued the Mede to himself; πράττομαι χρήματα I get myself money.

iv. Reciprocal, as τύπτονται they strike each other; ὠστιοῦνται they jostle each other; κελεύονται they exhort each other; διαμάχονται they fight each other. (Cf the Latin deponents convicior, cohortor, &c.)

Sometimes too a distinctly reflexive middle takes an accusative of the object affected by the state, as in Homer, εἴπερ ἂι αὐτὸν Σεύνται ταχέες τε κύνες even though swift dogs should stir themselves in pursuit of him; ἐκόπτοντο αὐτὴν (Luke viii 52) they *beat their breasts for her*. Cf. Aristoph. *Lys.* 397.

112. Notice the difference of θεῖται νόμους of a despot; θέσθαι νόμους of a legislator who will himself be bound by the laws he makes.

θεῖναι οἰκίαν to mortgage a house; θέσθαι οἰκίαν to take a house on mortgage.
λῦσαι to set free; λύσασθαι to ransom.
χρῆσαι to lend (or give an oracle); χρήσασθαι to borrow (or consult an oracle).
δανείζω I lend; δανείζομαι I borrow.
λανθάνω I lie hid; λανθάνομαι I forget.
φοβέω I frighten; φοβοῦμαι I fear.
παύω I make to cease; παύομαι I cease.
αἱρέω I take; αἱροῦμαι I choose.
βουλεύω I counsel; βουλεύομαι I consult.

ἀποδίδωμι I restore ; ἀποδίδομαι I sell.

περιδίδωμι I give round ; περιδίδομαι I wager.

γράφω I enrol ; γράφομαι I indict.

φράζω I speak ; φράζομαι I think.

μισθῶ I let ; μισθοῦμαι I hire.

πείθω I persuade ; πείθομαι I obey.

ἄρχω I rule ; ἄρχομαι I begin.

στέλλω I send ; στέλλομαι I set out.

γαμῶ *duco uxorem* (of a man); γαμοῦμαι *nubo* (of a woman).

σπένδω I pour a libation ; σπένδομαι I make a truce.

σκοπῶ I look ; σκοποῦμαι I look mentally, I consider.

ποιῶ λόγον I compose a speech ; ποιοῦμαι λόγον I make a speech.

πολιτεύω I am a citizen ; πολιτεύομαι I live as a citizen.

The last two instances are typical of many others.

113. The following passages will illustrate some uses of the middle :

Ἀνέρα τις λιπόγυιον ὑπὲρ νώτοιο λιπαυγὴς

ἦγε, πόδας χρήσας, ὄμματα χρησάμενος (*Anthol.*) a blind man was carrying on his back a lame man, *lending* his feet, *borrowing* his eyes.

ἐκεῖνος οὐκ ἔγημεν ἀλλ' ἐγήματο (*Anacr.* 84) he didn't marry her, but she married him (of a henpecked husband ; comp. Martial's ' uxori *nubere* nolo meæ,' I don't want my wife to marry me).

τόν τε ἀετὸν ἀνεσωσάμην καὶ τὸν στρατοπεδάρχην ἔσωσα (Dion H. iv. 2088) I saved *my* eagle and saved the tribune.

αἰτεῖτε καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε (Jas. iv. 2) Ye ask and receive not, because ye ask for yourselves amiss.

114. It will be observed that the active form of verbs is often used when the meaning is simply physical, the middle when some action of the mind is involved ; compare, for instance, ποιεῖν δῶμα and ποιεῖσθαι ἀναβολήν, βρόχους ἅπτειν and ἅψασθαι πέπλων (sc. in supplication), ὤρεξε κύλικα and παιδὸς ὠρέξατο.

N.B. i. The Hebrew middle voice (Hithpael) is closely analogous to the Greek, and is similarly reflexive, indirect, and reciprocal. (Ewald, *Hebr. Gram.* § 243.)

ii. The middle voice exists in Latin, though not developed to the same extent as in Greek; e.g. *accingi*, tr gird oneself ; *provolvi ad pedes*, to

roll oneself at a person's feet; *misceri*, to mix *with others*; *mutari*, to change; *vertor, versor, volvor, plangor, circumfundor*, &c.

iii. There is no middle voice in English; in such sentences as 'the book *reads* badly,' 'the doors *open* at six,' &c., the verbs are merely transitives used intransitively. The same remark applies to many Latin verbs, such as *muto*, &c.

iv. The name Middle is clearly defective, since it is as active as *the* Active; it is also a name of little meaning (see Clark, *Comparat. Gram.* p. 182).

TENSES (χρόνοι).—COMPARISON OF THE GREEK, LATIN, AND ENGLISH VERBS.

115. A tense (tempus χρόνος) is properly speaking a form of the verb which by its termination (or inflection) expresses time.

116. There are two main classes of tenses, primary and historical.

Since there are only three primary modes of regarding time, viz. present, past, and future,* the three primary tenses are

    1. Present (ὁ ἐνεστὼς χρόνος).
    2. Perfect (or past, perfectum=finished) (ὁ παρακείμενος).
    3. Future (ὁ μέλλων).

All the other tenses are called historical,† viz. aorist (ἀόριστος), imperfect (παρατατικός), and pluperfect (ὑπερσυντελικός).

117. Observe that the 3rd pers. dual of the primary tenses (and also of the subjunctive mood) ends in ον; but the 3rd pers. dual of the historical tenses (and of the optative mood) ends in ην.

Besides this difference, simple reduplication belongs mainly to the primary, and the pure augment *only* to the historical tenses.

118. Since any action can only be regarded as either 1. present, 2. past, or 3. future; and since every action may be α. finished, or perfect; β. going on, i.e. unfinished, or imperfect; and γ. indefinite; it is clear that any verb, to be faultlessly synthetic, would provide *nine* tenses‡ in the

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* Hence the inscription on the veil of the mystic Isis, 'I am that which *is*, *hath been*, and *shall be*.'—Plut. *Isid.* ix.

† This distinction of primary and historic tenses applies mainly to the indicative, and with far less precision to the other moods; e.g. in the imperative λέξον is as much a primary tense as λέγε.

‡ The number of tenses varies greatly in different languages. In Sanskrit there are six, in Hebrew only two, in French five, in English

indicative mood, viz. three past tenses, three present tenses, and three future tenses; or, which is another way of expressing the same thing, three tenses (past, present, and future) to express that an action is, was, or will be *going on*; three (past, present, future) to express that it is, has been, or will be *finished*; and three (past, present, future) to express that it is, has been, or will be *indefinite*. ['*Nullâ dum temporis habitâ ratione, res quæque potest tripliciter significari, et ut futura, et ut inchoata, et ut absoluta. Jam tempus in universum triplex est, præteritum, instans, futurum.*'—Reizius.]

119. These tables may be tabulated thus, and a thorough mastery of their classification is *essential* to a right understanding of tenses. It is easy to master, and when once mastered, cannot well be forgotten :*

1. Three present tenses—

	Time.	English.	Greek and Latin.
a.	Finished or perfect	*I have* (sc. now) *dined*	δεδείπνηκα / cœnavi.
β.	Unfinished or imperfect . .	*I am dining.*	δειπνῶ / cœno.
γ.	Indefinite or aorist . . .	*I dine.*	[wanting both in Greek and Latin].†

2. Three past tenses—

a.	Finished or perfect	*I had dined.*	ἐδεδειπνήκειν / cœnaveram.
β.	Unfinished or imperfect . .	*I was dining.*	ἐδείπνουν / cœnabam.
γ.	Indefinite or aorist . . .	*I dined.*	ἐδείπνησα / [wanting in Latin].

two, &c. It will be observed that I confine the name *tense* to actual inflected forms of the verb, and do not include in it compound tenses, i.e. expressions formed by auxiliaries.

* Harris, in his celebrated *Hermes*, has the credit of originating (by improvements on the hints of the Stoics and Varro) this very lucid and philosophical view of the tenses. It is admirably developed in a useful book of Mr. F. Whalley Harper's—*Powers of the Greek Tenses.* An inferior but ingenious tabulation had been previously given in S. Clarke's note on Hom. *Il.* i. 37, which Wolf called the best note in his edition. For a vast amount about the whole subject, see Herm. Schmidt, *Doctrina Temporum verbi Græci et Latini*, 1836. It was partially, but independently, elaborated by Reizius, *Dissert. de temporibus et modis verbi.* Lips. 1766. Burnouf's classification, adopted by Donaldson and others, appears to me much less accurate and philosophical.

† The unfinished present or present-imperfect, δειπνῶ, cœno, used instead.

3. Three future tenses—

Time.	English.	Greek and Latin.
a. Finished or perfect	I shall have dined.	{ [wanting] { cænavero.
β. Unfinished or imperfect . .	I shall be dining.	{ [wanting both in { Greek and Latin].*
γ. Indefinite or aorist . . .	I shall dine.	{ δειπνήσω { cænabo.

120. Or we may have the *same* scheme *reversed*, and as it is very important that it should be understood, let us give it in the reverse order, as follows:

a. Three finished or perfect tenses—

Time.	English.	Greek.	Latin.
1. Present . .	I have (now) dined	δεδείπνηκα	cænavi
2. Past . . .	I had dined	ἐδεδειπνήκειν	cænaveram
3. Future . .	I shall have dined	[wanting]	cænavero

β. Three unfinished or imperfect tenses—

Time.	English.	Greek.	Latin.
1. Present . .	I am dining	δειπνῶ	cæno
2. Past . . .	I was dining	ἐδείπνουν	cænabam
3. Future . .	I shall be dining	[wanting]	[wanting]

γ. Three indefinite or aorist tenses—

Time.	English.	Greek.	Latin.
1. Present . .	I dine	[wanting]	[wanting]
2. Past . . .	I dined	ἐδείπνησα	[wanting]
3. Future . .	I shall dine	δειπνήσω	cænabo

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* Ἔσομαι δειπνῶν (comp. New Testament, Matt. xxiv. 9; ἔσεσθε μισούμενοι, Luke i. 20, v. 20) would be admissible for the future-imperfect 'I shall be dining;' and this is an approach which the Greek verb makes to the use of auxiliaries for the purpose of conjugation. But the instances are not common, as πεποιηκὼς ἔσομαι I shall have done it.—Isoc. π. ἀντιδ. § 317. οὐκέτ᾽ ἐκ καλυμμάτων | ἔσται δεδορκώς.—Æsch. *Ag.* 1178. γεγραμμένος ἦσθα you were painted. Of course we find the auxiliary in the moods of the perfect passive τετυμμένος ὦ, &c. Another instance of this *tendency* is the occasional resolution of a future into θέλω or μέλλω with the infinitive, an analytical proceeding which has ousted the synthetic future from modern Greek; as θὰ πολεμῶμεν we shall be fighting; θὰ ἔχω I shall have. Such forms as ἀτιμάσας ἔχει, Soph.; ἦτε πάσχοντες τάδε, Eur., are not mere auxiliaries, but periphrases adopted to imply continuance (cf. Ps. cxxii. 2; *Heb.* Matt. vii. 29); and the same remark applies to the σχῆμα Χαλκιδικὸν (or Oropism) of τυγχάνω, ὑπάρχω, &c., with various participles (cf. Mark i. 4).

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Or the same arrangement might be tabulated as follows:

OBJECTIVE TENSES

(i.e. tenses of the Indicative, expressive of facts).

DEFINITE.	INDEFINITE, or AORISTIC.

INDEFINITE, or AORISTIC.

Present.	*Past.*	*Future.*
[wanting]	ἐδείπνησα	δειπνήσω
I dine.	I dined.	I shall dine
		cœnabo.

DEFINITE.

FINISHED, or PERFECT.			UNFINISHED, or IMPERFECT.		
Present.	*Past.*	*Future.*	*Present.*	*Past.*	*Future.*
δεδείπνηκα	ἐδεδειπνήκειν	[wanting]	δειπνῶ	ἐδείπνουν	[wanting]
I have dined (now)	I had dined	I shall have dined	I am dining	I was dining	I shall be dining ἔσομαι
cœnavi.	*cœnaveram*	*cœnavero.*	*cœno.*	*cœnabam.*	δειπνῶν *cœnaturus sum.*

121. This scheme of tenses suggests several important remarks and inferences.

1. Observe that it offers us a means of comparing the Greek, the Latin, and the English verb, and that taking the word 'tense' to mean an *inflected verbal-form* significant of time, there are

> In Greek   six of the nine tenses;
> In Latin   six   ,,   ,,
> In English   two   ,,   ,,

The six Greek tenses are not however the *same* as the six Latin, for Greek *has* a separate aorist (ἐδείπνησα) which Latin has not; * and Latin has a future perfect (cœnavero) which Greek has not (except in rare forms like ἑστήξω, τεθνήξω). The only tense which is wanting *both* in Greek and Latin is *the aorist-present or indefinite-present* ('*I dine*'), *which strange to say is one of the only two tenses which English possesses;*

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* It has been said that 'the superiority of the Greek verb to the Latin, consists in the possession of another voice, another mood, another tense, and a much greater variety of participles.' This judgment is by no means correct. We shall see hereafter that Latin is *not* destitute of a middle; that the optative is no mood at all, but merely a name for past tenses of the subjunctive, and that Latin *has* an optative; that if it has no *separate* form for the *past-aorist* (I dined, ἐδείπνησα) it has on the other hand in the active a future-perfect (*cœnavero*, I shall have dined), which Greek has not; and that, although it has fewer participles, it has gerundives and supines which are wanting to Greek.

the other English tense, the aorist-past or indefinite-past ('*I dined*'), being also wanting in Latin, though it exists in Greek (ἐδείπνησα).

The other so-called *tenses* of the English verb (I have dined, I shall dine, &c.) are not properly speaking *tenses* at all, not being formed by inflection, but by a mere use of the auxiliary, which is much less neat and expressive than the synthetic or inflectional forms of Greek and Latin.

2. Observe particularly that, whenever strictly and properly used,

τύπτω is not ' I strike,' but ' I *am* striking.'*
τύπτομαι is not ' I am struck,' but ' I am *being* struck.'

In other words, they are *unfinished* (imperfect) tenses; and if the tenses were at all correctly named, τύπτω, τύπτομαι would not be called presents (as though there were only *one* present in each voice, whereas as we have seen there are *three*) but *present-imperfects*. Thus δείκνυται ταῦτα is, 'these things *are being proved*,' but most boys would render it quite wrongly, 'these things *are* proved,' which would be the rendering (not of δείκνυται but) of δέδεικται. Frequently indeed, just as the Greeks have *no* present-aorist, and sometimes use the present-imperfect for it (i.e. they say δειπνῶ 'I am dining' when they mean 'I dine '), so we translate their present-imperfect by our present-aorist; thus

Στρ.   πρῶτον μὲν ὅτι δρᾷς ἀντιβολῶ κάτειπέ μοι.
Σωκρ. ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον.

This has been racily rendered

Streps. First tell me, I implore, what are you doing?
Socr.   I tread the air and circumspect the sun.

But literally it is, ' I am treading the air,' &c., which is much more *vivid* in Greek; it would also be more vivid in English, but for the intolerable awkwardness of the English periphrasis (' I am ' with the present-participle) for the Greek present-imperfect.

The translators of our English Version have failed more frequently from their partial knowledge of the force of the tenses than from any other cause, and their neglect of the *continuous* meaning of the present often loses us lessons of profound significance; e.g. in Col. iii. 6, δι' ἃ ἔρχεται ἡ ὀργὴ

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* So that in this respect Greek is the reverse of German, which has, like the English, a present aorist (*ich lese*, I read), but no present imperfect, ' I am reading,' for which they must use *ich lese jetzt* or *eben.*

τοῦ Θεοῦ ἐπὶ τοὺς υἱεῖς τῆς ἀπειθείας on which account the wrath of God *is ever coming* upon, &c., i.e. by a process of natural laws; Matt. xxv. 8, αἱ λαμπάδες ἡμῶν σβέννυνται our lamps *are going out*, are being quenched, not ' are gone out.'

3. Clearly then the present nomenclature of tenses is very misleading unless we are specially careful to see through it, and not suffer it to mislead us; it is of course far too deeply rooted to be superseded, but any one who has understood the above tables will see that

> *The* so-called *present* is a *present-imperfect*:
>> ' I am dining;' i.e. an action is going on, which is not yet finished.
>
> *The* so-called *imperfect* is a *past-imperfect*:
>> ' I was (at some past time) dining ' (and the action was not finished).
>
> *The* so-called *perfect* is a *present-perfect*:
>> ' I have (at this moment) dined.'
>
> *The* so-called *pluperfect* is a *past-perfect*:
>> ' I had (at some past time) dined,' or 'finished dining.'
>
> *The* so-called *aorists* (1st and 2nd) are *past-aorists*:
>> ' I (at some time or other not specified) dined.' The Greek has no present-aorist, ' I dine.'
>
> *The* so-called *future* is a *future-aorist*:
>> ' I shall (at some time or other not specified) dine.'

4. It may be asked why in the above scheme no notice is taken of the second aorist? Simply because the first and second aorists, when both exist, are merely two different *forms* to express the same* meaning.

122. The terms first and second aorist are misleading; indeed the *second* aorist is always the *older* form of the two;† for the second aorist is formed directly from the stem, thus preserving the simplest *form* of the verb, and its most unqualified *meaning* (e.g. ἔτυπον from τυπ), whereas the first aorist is formed not only by the præfix of an augment, but

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* The same remark applies to the first and second perfect, except that in this case it is disputed among grammarians which of the two forms is really the older. The grounds on which Donaldson decides in favour of the second perfect being a younger and mutilated form, seem to me *very* unconvincing. (*New Crat.* p. 566.)

† Few verbs have *both* the first and second aor. in use. The existence of two forms, one older and more recent, side by side, may be paralleled by the English, as in *clomb climbed, squoze squeezed, clave cleft*, &c. The archaic forms *clomb, squoze, clave*, &c., are analogous to the Greek *second* aorist (so-called).

also by the suffix of the letter σ (which is no doubt connected with ἐσ-μι, ἐσ-τι), denoting futurity.

The reason why the first and second aorist have the same meaning is because the second aorist (e.g. ἔτυπον) by simply præfixing the augment to the pure stem of the verb, implies a momentary action in the *past*. And the first aorist by præfixing the augment (which indicates past time) and suffixing σ, which indicates future time, implies an action which *was* future and *is* past, i.e. an indefinite past action, which thus coincides in meaning with the second aorist.* (Clyde, *Gk. Syntax*.)

123. The student should avoid rendering the aorist by ' *have*,' which is the sign of the *present-perfect*. It is indeed true that the Greeks sometimes used the *aorist* indicative where we use the *perfect*, and in this case we must *substitute our idiom for theirs*; but this does not obliterate the distinction between the aorist and perfect (see note †, next page).

124. Whatever difference there is in English between

I dined (e.g. ten years ago at Rome)

and

I have dined (this evening),†

the same difference exists in Greek between

ἐδείπνησα = I dined.
δεδείπνησα = I have dined.

It is one of the main defects of the indicative of the Latin verb, that it is obliged to use *one* form *cænavi* for these two very different meanings. In fact the existence of the aoristic termination in such perfects as vixi, scrip-si, &c. shows clearly that in Latin verbs there is *sometimes* a perfect, formed by reduplication, and sometimes an aorist substituted for it. Thus

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* Curtius calls the second the *strong,* and the first the *weak* aorist, because the latter is formed by extraneous additions to the stem. Thus in English ' I took ' is a strong aorist, being formed from ' I take ' by a modification of the vowel (called by Pott a *qualitative* change, as in Hebrew, and named by German philologists *laut,* and by the French *apophonie,* as in *sing, sang, sung*); but ' I loved ' is a *weak* aorist, being I love-d = I love-did, and thus being formed by an auxiliary. In fact the strong aorist ἔτυπον differs from the weak ἔτυψα hardly more than λέλυται does from solutus *est.*

† Burnouf says, ' Le parfait exprime une action accomplie, mais dont l'effet subsiste au moment où l'on parle ; tandis que l'aoriste présente l'action *comme simplement passée* ;' e.g. if I say ' he has lived well,' I can only be speaking of some one yet alive, or just dead ; if I say ' he lived well,' I may be referring to any one since the days of Adam.

the Latin perfect has *both* meanings, but is *more often* an aorist
than a perfect.   This accounts for the fact that *veni ut videam*
and *veni ut viderem* are both right; the former meaning ' I
have come that I *may* see,' the latter ' I *came* that I *might* see.'
It is extremely probable that a slight difference in pronuncia-
tion may have helped to distinguish between the meanings.*

125. The aorist, which most English boys look upon as some
unknown Greek monster, ought to be the most familiar tense
of all, because *the only tenses in their own language are aorists*;
' I dine' (the present aorist), ' I dined' (the past aorist).

126. The word aorist, which is first found in Dionysius
Thrax, simply means indefinite,† being derived from ἀ not,
and ὁρίζω I limit (whence comes our word horizon, the bound-
ing line).   A boy usually takes ' I dine,' ' I strike,' &c., for pre-
sents, and ' I dined,' ' I struck,' &c., for perfects; yet in answer
to the question ' what are you doing?' he would not dream
of using the aorist ' I dine,' but the present ' I am dining;'
nor when leaving the table would he say ' I dined,' but ' I
have dined.'

127. Thus it will be seen that the aorist, as the *tense of
narration*, the tense in which all history is written, is one of
the most necessary tenses of all!   Consequently it is more
important and more frequently used than the perfect, which
belongs to *the present* rather than to *the past*.   Hence in
Modern Greek the aorist has almost superseded the perfect,
and the so-called Latin perfect is far more frequently aoristic
in sense.

128. *Very rarely indeed* we are compelled by the English
idiom to introduce the present-perfect (or perfect with ' *have* ')
in rendering the aorist (especially the aorist participle); ‡ but

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* Burggraff suggests that when the aorist meaning was intended, the
word may have been pronounced *slightly* more rapidly.   (*Principes de
Gram. Gén.* p. 373.)

† It is the same word as ' infinitive,' which also means ' indefinite,'
being a form of the verb not limited to any subject.   Curiously enough
the aorist is called in French ' le prétéri *défini*' (e.g. *j'écrivis*).   The
reason is that it is definite with reference to some other action which
may be in the mind; e.g. ' *A l'arrivée du messager* j'écrivis une lettre.'
Greek often uses it when no other term to mark time is employed; but
French does not.   E. Burnouf, *Grammaire grecque*, § 60.

‡ ' χρονικὰ ἐπιῤῥήματα *aoristo* conjungi solent; ἄρτι ἐποίησα, πολλάκις
ἐθαύμασα, &c.; unde naturam perfecti quodam modo induere videtur.
Shilleto on Demosth. *De Fals. Legat.* § 228.   Mr. Cope (*Pref. to his
edition of the Gorgias*, p. xvi.) quotes ἔφυγον κακόν, εὗρον ἄμεινον, the

the *rule is, never translate the aorist by 'have.'* The past-aorist must often be rendered by a *present* aorist, because the Greek uses it in this sense, having, as we have seen, no special form for the present aorist; e.g. 'many things *happen* contrary to experience,' would be in Greek πολλὰ παρὰ γνώμην ἔπεσε.

129. Unless the student is alive to the true nature of the aorist, and the fact that it is often used with imperfect tenses to express the contrast between *momentary* and *continuous actions*, he will miss half the beauty and picturesqueness of the best Greek authors.

Take some instances :

Κροῖσος Ἅλυν διαβὰς μεγάλην ἀρχὴν καταλύσει not 'having crossed the Halys,' but ' Crœsus *on crossing* the Halys will ruin a great kingdom.'

παθὼν δέ τε νήπιος ἔγνω ' even a child learns *by suffering*,' not 'having suffered.'

γελάσας εἶπε not 'having laughed,' but ' he exclaimed, laughing,' or ' he burst out laughing, and said.'

130. In our English version of the Bible the aorist is often wrongly rendered by *have*, and the picturesque difference between aorists and imperfects lost ;* e.g.

Luke viii. 23 :

κατέβη λαῖλαψ . . . καὶ συνεπληροῦντο there came down a gust of wind and they (not ' were filled,' but) *began to be* filled.

Mark vii. 35 :

ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς the string of his tongue was loosed, and he *began to speak* plainly.

John vii. 14 :

ἀνέβη . . . καὶ ἐδίδασκεν went up, and *began* to teach.

---

exultant cry of the newly-initiated, as an instance of the aorist where we should use the perfect. All such cases prove, *not any identity of meaning between the tenses*, but a different intellectual stand-point; the aorists here (as in Modern Greek) express merely a finished past action, with no reference to the *time* of completion. And the same is true of the gnomic aorist (§ 154); e.g. in such a line as ' Qui ne sait se borner ne *sut* jamais écrire' (Boileau), either 'ne sait pas,' or '*n'a jamais su*' would have done equally well; but this does not prove any identity between the tenses. As we have no aorist participle or infinitive, we *must*, of course, sometimes use the auxiliary ' *have* ' in rendering those forms.

* German, like Latin, has no aorist; it therefore uses the imperfect regularly in its place.

John xii. 13 :

  ἐξῆλθον . . . καὶ ἔκραζον went out, and *kept* crying.

John xiii. 27 :

  ὃ ποιεῖς ποίησον do (at once) what you *are about*.

Acts xi. 6 :

  ἀτενίσας κατενόουν καὶ εἶδον *gazing*, I began to distinguish
    (impf.), and saw (aor.), &c.

  κρεῖσσον γαμῆσαι ἢ πυροῦσθαι it is better to marry (once
    for all) than *to be burning*.

In Matt. iii. 7, 8, ποιήσατε τοὺς καρποὺς is not 'bring
forth,' but 'have done bringing forth,' i.e. do it once for all.
See, too, John vii. 8, 24, xii. 6, xvii. 12.

131. In classical Greek take one or two further instances :
Nub. 233 :

  εἴπερ βάλλει τοὺς ἐπιόρκους πῶς οὐχὶ Σίμων' ἐνέπρησε;
    'If his *way is to* strike the perjured, why *does he not*
    blast Simon ?'

  οἱ Ἕλληνες ἐπαιάνιζον . . . καὶ ἅμα τὰ δόρατα καθίεσαν·
    ἐνταῦθα οὐκέτι ἐδέξαντο οἱ πολέμιοι ἀλλ᾽ ἔφευγον the
    Greeks began the war song, and at the same moment
    levelled their spears ; whereon the enemy no longer
    awaited them, but began to fly.

Iph. Taur. 1306 :

  ἀνωλόλυξε καὶ κατῇδε 'She raised her voice, and *began to
    sing.'*

Plat. *Parmen.* 127 :

  ἐβαδίζομεν καὶ κατελάβομεν τὸν Ἀντιφῶντα we *were walk-
    ing* and overtook Antipho.

  χαλεπὸν τὸ ποιεῖν τὸ δὲ κελεῦσαι ῥᾴδιον it is difficult to
    carry out a thing, but to *give the order* is easy.

  μὴ τύπτε do not *be striking* (a *general* prohibition) ; μὴ
    τύψῃς do not *strike* (a *special* prohibition).*

  ἐάν τις κάμνῃ τῶν οἰκετῶν *should any of the servants* be
    sick [κάμῃ=should *fall* sick] παρακαλεῖς ἰατροὺς ὅπως
    μὴ ἀποθάνῃ.

  τοῦτον ἡμεῖς φοβώμεθα ; are we to *be afraid* of him ? τοῦ-
    τον ἡμεῖς φοβησώμεθα ; are we *to take alarm at* him ?

---

  * Donaldson points out that in John xx. 17, μή μου ἅπτου is not
'touch me not ' (which would be ἅψῃ), but ' do not be clinging to me '—
a most important difference.

132. Owing to the use of the past-aorist [e.g. ἐδείπνησα] to supply the absence of any present-aorist ['I dine'] in Greek, many past-aorists have permanently acquired a present sense, as ᾔνεσα I praise, ἀπέπτυσα I hate, ἐθαύμασα I wonder, ἐδεξάμην I accept, &c. For a list of such expressions see Hermann *in Vigerum*, 162. Dr. Clyde thinks that the usage may have gained ground because a personal statement becomes less obtrusive if put into a past tense (cf. *odi*, *novi*, &c.).

133. The same scheme of tenses might of course be made for the passive, the only difference being (which is curious) that in the passive the Latin *has not* and the Greek *has* a future-perfect. What anomaly it was which gave the Greek a form for 'I shall have been struck,' and no form for 'I shall have struck' cannot be explained.*

In the passive, therefore, we have

Three finished tenses, or perfects.

Present. I have been struck . .	τέτυμμαι	verberatus sum.
Past. I had been struck . .	ἐτετύμμην	verberatus eram.
Future. I shall have been struck	τετύψομαι	verberatus fuero.

Three unfinished tenses, or imperfects.

Present. I am being struck . .	τύπτομαι	verberor
Past. I was being struck . .	ἐτυπτόμην	verberabar.
Future. I shall be being struck .	[wanting]	[wanting].

Three aorist tenses, or indefinites.

Present. I am struck	[wanting]	[wanting].
	(τέτυμμαι and verberatus sum used instead).	
Past. I was struck	[wanting]	[wanting].
Future. I shall be struck . . .	τυφθήσομαι	verberabor.

To complete therefore our comparison of the indicatives of the Greek, Latin, and English verb, we see that of the nine possible tenses, in the passive,

> Greek   has six tenses,
> Latin   has three tenses only, and
> English has no tenses.

The only passive form in English is that of the participle ('struck'=having been struck).

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* One or two Greek verbs *have* an active future-perfect, as ἑστήξω, τεθνήξω. Deponents have to make their future-perfect by the auxiliary, as εἰργασμένος ἔσομαι. The comparative want of future-forms may be due to the fact that men care to speak with less precision of the unknown future than of the past.

CHIEF IDIOMATIC USES OF THE TENSES.

134. When a language has a *peculiar* form or mode of expression this is called the *idiom* of the language (ἰδίωμα from ἴδιος ' private,' ' peculiar '); and these idioms are what specially need to be learned and remembered; for the *ordinary* meanings and uses present no difficulty.

THE PRESENT AND IMPERFECT.

135. The present, used dramatically in narratives in order to represent the events narrated as *going on before the eyes*, is called the historical present;* and the imperfect is used in the same way for the same reason; as

> καὶ ἐπιτηδές σε οὐκ ἤγειρον ἵνα ὡς ἥδιστα διάγῃς I *was not awaking* you on purpose, that you *may be going* on as pleasantly as possible.
>
> ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὑρίσκει αὐτοὺς καθεύδοντας he *cometh* to the disciples and findeth them sleeping.

The historic present, in the sequence of tenses, is treated as an historical tense, and is therefore followed by the optative.

136. Both the present and the imperfect are used to express *an attempt* (conatus rei efficiendæ):

> διὰ ποῖον αὐτῶν ἔργον λιθάζετέ με; for which work of these *are you for* stoning me?—John x. 32.
>
> Κύριε, σύ μου νίπτεις τοὺς πόδας; Lord, *dost Thou mean to wash* my feet?—John xiii. 6.

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* The historical present, seldom used except colloquially in English, is very common in German; and tolerably so in French, as in the lines of Racine:

> ' J'ai vu, seigneur, j'ai vu votre malheureux fils,
> Traîné par les chevaux que sa main a nourris.
> Il *veut* les rappeler, et sa voix les *effraie*.
> Ils *courent*. Tout son corps *n'est* bientôt qu'une plaie.'

Of English writers Carlyle uses it most frequently; e.g. ' Far down in their vaults the seven prisoners *hear* muffled din as of earthquakes; their turnkeys *answer* vaguely,' &c. In one passage of Milton, the historical present is powerfully used for the *future*:

> ' If from this hour
> Within those hallowed limits thou appear,
> Back to the infernal pit I *drag* thee chained
> And seal thee so,' &c.—*Par. Lost*, iv. 965.

Comp. *Æn.* iii. 367. So far as I am aware no such usage is found in *classical* Greek.

ἐκάλουν αὐτὸ . . . Ζαχαρίαν *they wished to call him* Zacharias.—Luke i. 59.

ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν John *tried to prevent* him. —Matt. iii. 14.

ἐξανεχώρει τὰ εἰρημένα he *tried to back out of* his words. —Thuc. iv. 28.

In all these instances 'Vere incipit actus, sed ob impedimenta caret eventu.'—Schaefer, Eur. *Phœn.* 79.

The constant substitution in the New Testament of a participle and auxiliary (e.g. ἦν καιομένη, Luke xxiv. 32) shows that when the continuance required to be emphasised, the simple imperfect was no longer sufficient.

137. Hence the impf. alone is often, rhetorically, used where the impf. with ἄν would have been more regular, as

τίς μοι φύλαξ ἦν εἰ σὺ συμφορᾶς τύχοις ; (Eur. *Bacch.* 612) who were my guardian (=would have been) should you have met with a misfortune?

This suppression of ἄν is very common in conditional sentences, as

οὐκ εἶχες ἐξουσίαν . . . εἰ μὴ you *would not have* had power, unless, &c.—John xix. 11.

καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη it *were* well for him if he had never been born.—Matt. xxvi. 24.

A similar potential use of the impf. is not unknown in Latin ; as

Respublica *poterat* esse perpetua, si patriis viveretur institutis.—Cic. *de R. P.* iii. 29.

138. The present is used with πάλαι ' long ago,' &c.; as

ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε ye are (=have been) with me from the beginning.—John xv. 27.

γῆ νοσεῖ πάλαι the land has long been sick.—Eur.

So in Latin :

Jampridem cupio Alexandriam visere.—Cic.

And in German :

'*Fünf Jahre trag' ich schon* den glüh'nden Hass.'— Schiller, *Turandot.*

And in French :

' Il y a longtemps que je *suis* ici.'

' Je le *regarde* depuis longtemps.'

And very rarely in English. Mr. Boyes quotes from Heywood :

> '*Tis* dinner-time at least *an hour ago*.'

And in Walpole's letters :

> 'Lord Dalkeith *is* dead of small-pox in three days.'

Compare

> '*Tis* now a nineteen years agone at least.'—Ben Jons., *Case is Altered*.

> 'He *is* ready to cry all this day.'—Ibid., *Silent Woman*.

139. κλύω, ἀκούω, μανθάνω, γιγνώσκω (verbs of perception), and those which indicate an abiding result (as νικῶ, φεύγω), are used in the present where we use the perfect ; as

> ἄρτι γιγνώσκεις τόδε ; have you only just learnt this ?
> ἀπαγγέλλετε ὅτι ἡμεῖς νικῶμεν βασιλέα answer that we *have conquered* the king.

140. The imperfect expresses incompleteness, continuance, and (especially with ἄν) repetition. Rarely it is used as giving a more emphatic meaning, where we should use the present ; as

> ὅς κε θεοῖς ἐπιπείθηται μάλα τ' ἔκλυον αὐτοῦ whosoever obeys the gods, him *they ever* hear (cf. *Il.* i. 418).

> 'Tempus *erat*' (Hor. *Od.* i. 37) 'Tis *full* time.

141. ἔδει, ἐχρῆν, εἰκὸς ἦν, ὤφελον imply dissatisfaction, and a wish that something else had happened ; as

> εἰκὸς ἦν ὑμᾶς μὴ μαλακῶς, ὥσπερ νῦν, συμμαχεῖν you ought not in all fairness to prove yourselves such feeble allies as you do.

Here 'it was right' means 'it would have been right,' and is equivalent to εἰκὸς ἂν ἦν, precisely as in these two English sentences :

> '*Was* man like his maker . . . I should be for allowing,' &c. (Addison) [=*if* man *had* been].

> 'It *were* well for the insurgents . . . if the blood that was now shed had been thought a sufficient expiation for the offence' (Goldsmith) [= it *would have been* well ἀγαθὸν ἂν ἦν].*

So in Latin :

> 'Si mihi omnes, ut *erat* æquum, faverent.'—Cic. *de Div.* iii. 10.

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* Compare 'Gold *were* as good as twenty orators' (=*would be*). Observe however that 'were' is the English *subjunctive*.

142. Notice the graceful and modest use of the *imperfect* in the inscriptions used by old artists, Πολύκλειτος ἐποίει; this implied how far they felt themselves to fall short of ideal perfection, ' *tamquam inchoatâ semper arte et imperfectâ* ' (Plin. *Nat. Hist.* i. 20), and it showed them to be imbued with the highest spirit of art.

143. Sometimes the imperfect expresses what *was* but *is* not, as Eur. *Troad.* 585, πρίν ποτ' ἦμεν we once were (*but are no longer*)! Compare *Fuimus* Troes, *fuit* Ilium, Virg. *Æn.* iii. 325. After the execution of the Catilinarian conspirators, Cicero said of them, *Vixerunt.* ' Pro-bablement à midi *j'aurai vécu*, pour parler le langage romain.'—*Letter of Charlotte Corday.* There is a fine instance in Dante, *Inf.* x. 67,

> Di subito drizzato gridò: Come
> Dicesti *egli ebbe* ? non viv' egli ancora ?

The Future.

144. The future active answers to our *shall* and *will*, even in its imperative use ; as

> ἕξεις ἀτρέμας ; *will* you keep quiet ? *
> ἔσεσθε οὖν ὑμεῖς τέλειοι be ye therefore perfect !

145. The periphrases of μέλλω, θέλω, βούλομαι with the infinitive are by no means ' periphrastic futures,' as they are sometimes called, but differ from the simple future in meaning, by emphasising the *purpose* or *wish* to do a thing. They show however the dawnings of an aim at analytic precision (see Herod. i. 109).

N.B. ποιήσω I will do, *faciam*; μέλλω ποιήσειν I am on the point of doing (cf. the Italian *sono per* lasciarti I am *on the point* of leaving you); μέλλω ποιεῖν I intend to do.

146. Few verbs have all the four -μαι forms of the future in use (τυφθήσομαι, τυπήσομαι I shall be struck, τύψομαι I shall strike myself, τετύψομαι I shall have been struck).

147. The future-perfect† (ὁ μετ' ὀλίγον μέλλων, paullo-post-futurum), as its name implies, mingles the future and the perfect both in form and meaning (as in English ' I *shall have* been struck '). It also expresses *rapidity*; as

> φράζε καὶ πεπράξεται speak and it shall be done *at once*; ‡

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* Both in English and Latin the future is a polite substitute for the imperative ; e.g. Valebis et salvebis = vale et salve !

' Tu interea non *cessabis*.'—Cic. *Epp. ad Fam.* v. 12.

' Inter cuncta *leges* et *percunctabere* doctos.'—Hor. *Epp.* i. xviii. 26.

† Being a mere luxury of language, it occurs but once in the New Testament (Luke xix. 40), κεκράξονται, and there, only because the simple future of κράζομαι is not used. The name *Futurum exactum* was invented by Pomponius Lætus (1497).

‡ Cf. Cicero, *Ep.*—' Tu invita mulieres, ego *accivero* pueros.'

and a *continued* result; as

> οὐδεὶς κατὰ σπουδὰς μετεγγραφήσεται,
> ἀλλ' ὥσπερ ἦν τὸ πρῶτον ἐγγεγράψεται
> 'No one shall be transferred to another list by favour,
> but *shall remain inscribed* as he was at first.'
> κληθήσεται he shall be called; κεκλήσεται he shall bear
> the name.

148. Since μέμνημαι, κέκτημαι, &c. have the sense of presents, μεμνήσομαι I shall remember, κεκτήσομαι I shall possess, &c., are simple futures.

The Perfect.

149. The perfect corresponds to the English perfect with 'have'; it is a *present*-perfect, e.g. 'I have struck' means 'I have *now* struck,' or 'I struck *and the effect continues*.'* Hence it is substituted for the aorist (which is the ordinary tense in which events are *narrated*) to describe past events of which *the result remains*; as

> πενεστέρους πεποίηκε καὶ πολλοὺς κινδύνους ὑπομένειν
> ἠνάγκασε it *has made* us poorer (and we *still are* so),
> and it *compelled* us to undergo many dangers.

150. This explains such meanings as κέκτημαι I *possess*, τεθαύμακα I *wonder*, κέκλημαι I *am called*, ἔρρωμαι I *am strong*,† &c.; and it is curiously paralleled by the German idiom (see Clyde, *Greek Syntax*, p. 69). In the same way such a phrase as ' I have often wondered' generally implies that the effect still continues. For another view of these perfects with a present sense, see p. 49, *note* *.

The Aorist.

151. The nature of this tense ought to be clear, from all that has been said about it in the previous section. Its vitality is accounted for by its importance. It is the regular tense of narration, as it is in English, because it has no relation to the present. Take any sentence from a history, such as ' William Rufus died from the wound inflicted by an arrow '; here

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* This use of the perfect in Homer is very common; e.g. in describing a chariot he says, ἀμφὶ δὲ πέπλοι Πέπτανται tapestries *hang* around it. *Il.* v. 195. (Exiguâ tantum ratione habitâ præteriti temporis, quo stragula illa expansa *fuerunt*, sed præsentis præcipue, quo expansa *sunt*.— Schmidt, *Doctr. Temp.* ii. 10.)

† Compare the Italian *ho capito* I understand.—Clyde.

died' is an aorist, κατέθανεν, and we could no more substitute an imperfect ('was dying'), a perfect ('has died'), or a pluperfect ('had died') in English than we could in Greek.

N.B.—The aorist with ἄν sometimes expresses iteration, as ὁπότε προσβλέψειέ τινα τότε μὲν εἶπεν ἄν, κ.τ.λ. 'whenever he saw any one, then he *would* say,' etc.; and sometimes is equivalent to the Latin pluperfect subj., as οὐδὲν ἂν ἔπραξεν nihil fecisset. Thus ἔλεξεν ἂν may mean 'he used often to say,' or 'he would have said,' according to context.

152. There is an obvious connection *in form* between the aorists and the future,* as we see at a glance:

| τύψω | τυφθήσομαι | τυπήσομαι | τύψομαι |
| ἔτυψα | ἐτύφθην | ἐτύπην | ἐτυψάμην. |

And there are one or two cases in which either future or aorist is admissible; † e.g.

ἀνὴρ σοφὸς τὰς συμφορὰς ῥᾷον οἴσει τῶν ἄλλων *a wise man will bear his misfortunes more easily than the rest of mankind.*

It would be just as good Greek to say ἤνεγκε *bore*, and just as good English to use the present-aorist '*bears*'; and we find the aorist subj. in the same clause with the future ind.; ‡ as

εἴπωμεν ἢ σιγῶμεν; ἢ τί λέξομεν; are we to speak, or be silent, or what shall we say?

153. Obviously what *has* taken place (especially if it be frequently) in the past, *will* probably recur in the future,§ so that either aorist or future may be used, for instance, in *comparisons*, and so far there is a connection between the tenses. Further than this no theory has ever established what was the *historical* connection between these tenses, except that

---

* Besides this, the first *aor.* subjunctive is τύψω, which is *the same form as* the *future* active. In Latin there is no difference in form between the future perfect and the perfect subjunctive (except in the first person), and very little in meaning. See Roby's *Lat. Gram.* p. xv.

† Similarly in John xv. 6, ἐὰν μή τις μείνῃ ἐν ἐμοί, ἐβλήθη ἔξω, the future βεβλήσεται would have given the same sense.

‡ In such a line as οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι *never saw I nor shall I see such men*, the aor. subjunctive ἴδωμαι is practically a future.

§ Burnouf's view that the future expresses *posteriority* relative to the present moment, and the aorist, posteriority with reference to some other (unspecified) time, does not seem to me free from objection; e.g. his explanation of the aorist in the line 'Je chante le héros qui *régna* sur la France,' seems to me impossible on his own principles.

the σ of both aorist and future is derived from the auxiliary
verb 'as' to be (ἐσμέν, ἐστί).

154. The aorist is used in proverbs, &c. (gnomic aorist), to
express what *once happened*, and has thereby established a
precedent for all time; as

> πολλὰ παρὰ γνώμην ἔπεσε many things fall out contrary
> to expectation.*

In Rev. iv. 10 the *future* is used in this gnomic sense, as in Gaelic.

THE PLUPERFECT.

155. This tense is comparatively neglected in Greek,† the
aorist being substituted for it in many instances where it
would be used in Latin, and even in English; e.g.

> ὡς ἤκουσαν τους λόγους . . . διηπόρουν when they (had)
> heard the words, they began to doubt.

Its chief idiomatic use is to express *rapidity*; as

> οὐδ᾽ ἀπίθησε
>
> μύθῳ Ἀθηναίης· ἡ δ᾽ Οὐλυμπόνδε βεβήκει
> nor did he disobey the order of Athene; but she *had
> already vanished* heavenwards.—*Il.* i. 221.
>
> Ὅτε οἱ σύμμαχοι ἐπλησίαζον, οἱ Ἀθηναῖοι τοὺς Πέρσας
> ἐνενικήκεσαν when the allies were approaching, the
> Athenians had *already* conquered the Persians.

MOODS (Ἐγκλίσεις).

156. In coming to treat of the moods, we have reached by
far the most difficult part of Greek syntax. The clumsy
analytic periphrases of our own and most modern languages
are quite inadequate to represent the delicate accuracy and
beauty of those slight *nuances* of thought which the Greek
reflected in the synthetic and manifold forms of his verb.
One of the chief reasons for the study of Greek is the fact
that it presents us with the most perfect instrument for the
expression of thought. Our own language is singularly noble,
powerful, and splendid, but its points of excellence differ
entirely from those of Greek.

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* The Latin aorist has a similar use, as 'Hinc apicem rapax Fortuna
cum stridore acuto *Sustulit*,' Hor. *Od.* i. 34, = solet tollere. Non tam
præcipites bijugo certamine campum *Corripuere.*—*Æn.* v. 145.

† The form of the pluperfect in η (ἐγεγράφη, &c.) is older than that in
ειν, and more Attic. εα = ε-σαμ = *eram.*

But the study of Greek would not be valuable as a mental discipline if it presented no *difficulty*. There is no royal road to anything worth acquiring; χαλεπὰ τὰ καλά. Yet after a thoughtful and careful study of the following pages, the student ought at least to have some clear notions which will serve as a guide to further study.

157. The moods express the aspects or *modes* under which the action is regarded, and are *three* in number, viz.:

The indicative, which deals with *facts, certainties*, direct questions, &c., i.e. it is the objective mood; and therefore the tense-distinctions exist mainly in this mood.

The imperative, which deals with commands.

The subjunctive and optative, which deals with suppositions, uncertainties, contingencies,* &c. The subjunctive connects such modes of conception with the present or future; the optative connects them with the past. The two together form but one SUBJECTIVE mood.

158. The infinitive is no mood at all, since it represents the verb absolutely, in no particular aspect, and with no relation to any subject (ἔγκλισις ἀπαρέμφατος).

159. It will be convenient to treat of the moods first as they occur in *simple* sentences, and afterwards in compound.

But we may observe at once that the names of the moods are as unsatisfactory as those of the tenses.† The indicative mood, or mood of declaration, does not declare at all in interrogative or conditional sentences. The optative, or *wishing* mood, does indeed sometimes express a wish, but this is a *very* small part of its meanings, and it is quite as much subjoined as *the* so-called subjunctive, of which, as we shall see, it forms a part.

The Indicative.

160. The indicative mood (ἔγκλισις ὁριστικὴ) denotes an *actual*, or (in the future tense) a *certain* state. In treating of the separate tenses we have given all its most distinctive usages.

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* 'Indicativus res per se, seu nude positas, conjunctivus autem res *ex mente* agentis spectatas (*velut luminis radios vitro fractos*) vel in cogitationem inclusas notat.'—*De Formis dictorum conditionalium*, F. Ellendt. Königsb. 1827. The illustration is an exceedingly good one, but the treatise itself is not very clear.

† See F. Whalley Harper *On the Powers of the Greek Tenses*, p. 137.

THE IMPERATIVE.

161. The imperative mood (προστακτικὴ) commands,* and, with negatives, prohibits. As all commands must refer to the *future*, we see that the *temporal* meanings of the indicative tenses vanish in the imperative; the distinctions between the tenses in the imperative not being those of *time*.

162. μὴ πράττε don't be doing it (of continuous or recurring actions, and of actions *already begun* = leave off doing it !).

μὴ πράξῃς don't do it (of momentary or single actions).

λαβὲ τὰς μαρτυρίας καὶ ἀναγίγνωσκε take the depositions (aor. imp. = an instantaneous act), and read them (pres. imp. = a continued act).

163. The perfect imperative denotes the *permanence of the result*; as

τέθναθι lie dead ! = κεῖσο τεθνηκώς.

εἰς τὸν Πυριφλεγέθοντα ἐμβεβλήσθω let him be flung (at once, and for all) into Phlegethon !

164. Other ways of expressing command are

a. By the infinitive; as

μὴ δή μοι ἀπόπροθεν ἰσχέμεν ἵππους do not I pray you rein the horses at a distance from me.

β. By the optative with ἄν; as

χωροῖς ἂν εἴσω like our '*perhaps you would go in.*'

γ. By the subjunctive; as

ἴωμεν let us go

δ. By various periphrases; as

οἶσθ' οὖν ὃ δρᾶσον ; do then—know'st thou what?† i.e. dost thou know what thou must do ?

οἶσθ' ὡς ποίησον ; do—know'st thou how ?

ὅπως ἄνδρες ἔσεσθε see that ye be men (sub. ὁρᾶτε).

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* In Sanskrit the imperative has a *first* as well as a second and third person. This is also the case in English, though only in poetry and in the plural, as 'Leave we the theme.' 'Charge we the foe.'—*New Crat.* p. 593.

† Mr. Boyes quotes a close parallel from Chaucer:

'And deemith you, what ye shall do therefor ?
Go thanketh now my lady there, quoth he.'

We find the same idiom in Latin ; 'Tange, sed scin quomodo ?'—Plaut. *Rudent.* III. v. 18.

φέρε δὴ ἀναγνῶ τὰς μαρτυρίας *come now let me read you
the evidence.*

μὴ δῆτ' ἀδικηθῶ let me not be injured.— Soph. *O. C.* 174;
cf. *Tr.* 802. ' Prima conjunctivi persona sic usurpatur
ut admonitio ad secundam spectet.'—Herm.

THE SUBJUNCTIVE (ὑποθετική) AND OPTATIVE (εὐκτική).

165. ' The subjunctive is a byform of the future, the optative
a byform of the aorist.' *

We have already seen the points of connection between the
future and the *subjunctive,*† and in fact the notion of futurity
is essentially involved in the subjunctive, since that which is
contingent and dependent must *necessarily* be analogous to
what is future. Hence the student must not be misled by
such names as perfect subjunctive, &c. to suppose that the
forms of the subj. and opt. express time in the same way as
their cognate indicative tenses.

166. The subjunctive and optative are not two moods, but
one subjective mood,‡ which expresses *not* facts and realities,
but suppositions and contingencies; the subjunctive forms are
the present or future tenses of this mood, and the optative
forms its past tenses. In other words, the optative *is merely
the subjunctive of the past or historic tenses.* It carries with
it a reference to the past.

Everything that we say about these moods will illustrate
and explain this fundamental fact, which the student is urged
to master and to keep steadily in mind throughout the follow-
ing observations.

167. The Greek *subjective mood* furnishes seven separate
forms, usually called tenses; e. g.

pres. subj. δειπνῶ, *aor. subj.* δειπνήσω, *perf. sub.* δεδειπνήκω,
pres. opt. δειπνοίην, *aor. opt.* δειπνήσαιμι, *perf. opt.* δε-
δειπνήκοιμι, *fut. opt.* δειπνήσοιμι.§

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* 'The subjunctive and optative are by-forms of the future and aorist.'
—Don. p. 546. The connection is indicated by a *similarity* of form.

† We see it also in Latin, where *dicam* is both future indicative and
present subjunctive, the termination -*m* being a relic of the old -μι form
of verbs. In Gothic Ulphilas often renders Greek futures by the
subjunctive.

‡ In treating this part of the subject, I have on the whole received
more assistance from Mr. F. Whalley Harper and Dr. Clyde's *Greek
Syntax*, than from any other of the numerous treatises which I have
consulted.

§ Some verbs have also second aorist optatives and subjunctives, but

168. And Latin offers four, as *cœnem, cœnarem, cœnaverim, cœnavissem.*

We shall find that on examination these forms evaporate considerably; but before discussing them let us try to *understand* them *in the form of a table.*

We have already tabulated the actual and possible Indicative tenses; the table of the Subjective tenses should be compared with it, although it will be seen immediately that these tense-forms are in reality evanescent, and in part illusory.

SUBJECTIVE TENSES.

(i.e. Tenses of the Subjective Mood, expressive of suppositions, &c.)

DEFINITE.			INDEFINITE, or AORISTIC.		
			Present. δειπνήσω.	*Past.* δειπνήσαιμι.	*Future.* δειπνήσοιμι.
PERFECT, or FINISHED.			IMPERFECT, or UNFINISHED.		
Present. δεδειπνήκω.	*Past.* δεδειπνήκοιμι.	*Future.* [wanting]	*Present.* δειπνῶ.	*Past.* δειπνοίην.	*Future.* [wanting]
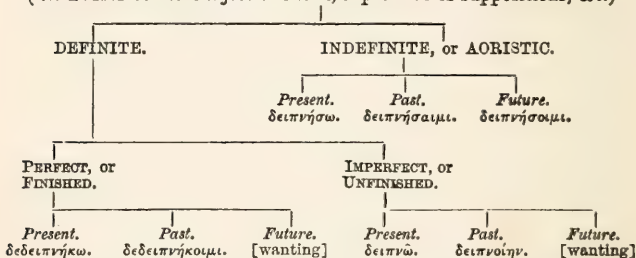
On this table we have to remark—1. That very little stress must be laid on the exactness of any direct English or Latin equivalents; the *idiomatic* uses of Greek being very strongly marked in the use of the moods. Even the French equivalents, as λύσω que j'aie délié; λύσοιμι que j'eusse délié, are quite inadequate. 2. Observe however that the English MAY is the best general representative of the Greek subjunctive, MIGHT of the optative. 3. Two of the future forms are wanting; and the other future form, although it occurs, is merely a *chose de luxe*, because the whole mood involves futurity, so that the present forms serve instead. 4. The past tenses of the Latin subjunctive are equivalent to the Greek optative.

169. Further: of the seven Greek forms, *three* are very rarely used, viz. the perfect subj., the perf. optative, and the future optative. We may in fact *dismiss* those three forms, with the remark that the perfect forms are only used where something is *specially* to be marked out as completed; and the future opt. only in oratio obliqua (or reported speech), and that *very rarely*, to represent the future indicative. Thus, in direct speech:

Συέννεσις λέλοιπε τα ἄκρα Syennesis *has left* the heights;

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these being merely *other forms of the same tense*, are not noticed; e.g. in English no one regards *hung* and *hanged* as two separate tenses.

in reported speech :

    ἔλεξεν ὅτι Συέννεσις λελοιπὼς εἴη τὰ ἄκρα he said that Syennesis *had left* the heights.

Direct speech :

    ἡ ὁδὸς ἔσται πρὸς βασιλέα our march will be to the great king.

Reported speech :

    ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα he kept saying that their march *would be* to the great king.

We may then draw this conclusion : *the tenses of the optative only retain a tense-meaning in oratio obliqua.*

170. But it may be asked how come we to have an *aorist subjunctive* δειπνήσω, if the subjunctive be merely *the form assumed by the primary tenses in the subjective mood?* for the aorist is an historical and not a primary tense, and therefore its form in the subjective mood ought to be only δειπνήσαιμι.

The answer to this very natural objection appears to be that the *past aorist* is necessarily sometimes used in Greek for the *present aorist* ('I dined' for 'I dine'), as we have seen already (§ 126) ; and it is perhaps this use of the past aorist so frequently as a present that accounts for the existence of such a form as δειπνήσω. And in full accordance with this hypothesis we find that the present and aorist forms of the subjective mood are in many sentences used interchangeably and almost indifferently.

171. We have then considerably reduced the importance of the number of tenses in the subjective mood, by showing that in practical use *three of them at least are nearly eliminated.* Further than this, as we have just observed, the differences between δειπνῶ δειπνήσω, and between δειπνοίην δειπνήσαιμι, are very slightly marked, and are not distinctions of *time* ; the *present* forms merely imply that the result continues, the *aorist* forms draw no attention to more than the momentary fact. Thus we may say *almost indifferently*

    σπουδάζω ἵνα μανθάνω or μάθω.
    ἐσπούδαζον ἵνα μανθάνοιμι or μάθοιμι.

172. And since these are the only forms in constant use, it will be seen that the subjective mood for all ordinary practical purposes contains (as in Latin) but *four* tenses, viz. a present and an aorist form which follow the primary tenses ;

and a present and an aorist form which follow the historical tenses.*

173. Then, further, notice that this so-called optative mood (which we have, as far as any frequent use is concerned, reduced to a present and an aorist form, differing but little from each other in meaning, and used as the dependent and subjective form of the historical tenses) was itself a refinement of language but little needed; and therefore that it gradually fell into desuetude, and in Modern Greek nearly disappears, the few forms in which it appears (such as μὴ γένοιτο) being, as Dr. Clyde says, 'merely the coffin of the dead optative.'

174. Even by Attic writers the distinction between subjunctive and optative was (if we may believe the MSS. rather than the editors) very negligently observed; in the New Testament and in later Greek writers the optative in final sentences (see *inf.* § 179) almost disappears; † and it is very probable that in the speech of the vulgar *the optative hardly existed at all*, being too delicate in its distinctions for daily use. Possibly the very existence of such a mood may have been practically disregarded by an Athenian cobbler. Observe too that whereas (owing to the dramatic principle which led the Greeks to omit the reference to the *past*, and to represent past things as still going on before the eyes) the *subjunctive* is often used where the *optative* would be more regular, the *reverse* of this is never the case, i.e. we never find the optative for the subjunctive.

175. We shall continue to use the names subjunctive and optative, but it must not be forgotten that by optative we do *not* mean a *different mood* from the subjunctive, but only a name for those subjective forms which correspond to the historical tenses of the indicative.

THE SUBJUNCTIVE IN SIMPLE SENTENCES.

176. 1. Used absolutely, the subjunctive in Homer differs

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* It has already been pointed out that the third person dual of the subjunctive (like that of primary tenses) ends in ον; and that of the optative (like that of the historical tenses) in ην.

† The past tenses of the French subjunctive (which correspond to the Greek optative) are disappearing in the same way. In English, the whole subjunctive mood is very rapidly disappearing, and its evanescence is much to be regretted; by all our *best* writers it was, and still *is*, used regularly after all causal and hypothetical conjunctions; but in common conversation it is now rarely heard. See some admirable remarks on this subject in Craik's *Engl. of Shaksp.* p. 104.

but little from a future,* as is also the case with the subjunctive aorist after οὐ μὴ in strong negations; as

> οὐ μὴ ποιήσω I certainly *won't* do it ; οὐ μὴ φύγῃς **you** certainly *will* not escape.

2. It is used (in the aor. 2nd per. sing. and plur.) *in prohibitions* ; as

> μὴ κλέψῃς don't steal (this or that).

3. *Deliberatively* (1st pers. sing. and plur.) ; as

> πᾷ βῶ ; whither am I to go ? ποῦ στῶ ; where am I to stand ?
>
> τί φῶ ; what am I to say ? †

4. *Hortatively* (1st pers. sing. and plur.) ; as

> ἴωμεν let us go ; ἐγκονῶμεν let us exert ourselves ; especially with φέρε, ἄγε, ἴθι, εἰπέ, &c.

5. It is often used elliptically after βούλει, θέλεις, κ.τ.λ. ; as

> θέλετε θηρασώμεθα ; do you wish that we should hunt ? —Eur. *Bacch.* 719.
>
> θέλεις μείνωμεν αὐτοῦ ; do you wish that we should remain on the spot ?—Soph. *El.* 80. Compare Ov. *Met.* ix. 734, *Vellem nulla forem.*

6. In Plato and Demosthenes the subjunctive is often used with ἄν=ἐάν, ἤν. Thus :

> ἄν σωφρονῇ.—*Phæd.* 61 B ; ἄν θεὸς ἐθέλῃ.— Id. 80 D.

[This is curiously analogous to the obsolete English ' an ' with the subjunctive, ' an God be willing,' &c.]

THE OPTATIVE IN SIMPLE SENTENCES.

177. ' L'optatif n'est point réellement un mode à part ; c'est une simple dénomination sous laquelle on a rangé les temps secondaires du subjonctif.'—Burnouf.

The distinctive sign of the optative is derived from *ya* to go. See Max Müller, *Stratific. of Lang.* p. 30.

1. The optative gains the credit of being a separate mood, as well as its name (ἔγκλισις εὐκτική), simply because when u ed absolutely it often expresses a wish ; as

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* e.g. in *Il.* vi. 459, καί ποτέ τις εἴπῃσι corresponds to ὥς ποτέ τις ἐρέει a little further on. Cf. *Il.* i. 262 ; *Od.* xvi. 437, vi. 201.

† Cf. οὐκ ἴω ; shall *I not go?* which resembles the Latin *quin* with the present indicative. *Quin redimus ?*—Plaut. *Menæchm.* II. i. 22.

ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος,

τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός.—Soph. *Aj.* 550.

'Boy, *mayest* thou (lit. *mightest* thou be) more fortunate than thy father, but like him in all else, and then thou wouldest be noble.'

οὔτ' ἂν δυναίμην μήτ' ἐπισταίμην λέγειν (Soph. *Ant.* 682) I could not, and may I never know how to say.

We express wishes by '*mayst* thou,' &c., using the *subjunctive*, which, by referring to the present time, hints at the *possibility* of the thing becoming realised; the Greek, more accurately, uses a mood which refers altogether to the *past*,* and therefore can be regarded as a wish, *and a wish only.* We however use '*might*' after 'would that;' and probably the wishing-power of the optative is *merely due to an ellipse* † of one of those frequent formulas which are used with it, as εἰ, εἰ γάρ, εἴθε, ὄφελον, πῶς ἄν, εἴθ' ὤφελον [which, in the case of *impossible* wishes, are used with *past* tenses of the indicative, as εἴθε σοὶ τότε συνεγενόμην would I had then been with you!] In Ζεῦ πάτερ, ὡς Χαλύβων πᾶν ἀπόλοιτο γένος, Callim. (Jupiter, that Chalybum omne genus pereat, Cat. lxiii. 54), every one would at once recognise an ellipse; is there any less reason for the ellipse, if ὡς be omitted?

N.B.—Μὴ is used (*not* οὐ) in negative wishes, as Μὴ γένοιτο would that it might not be! God forbid! [μὴ γένοιτο utinam ne fiat! μὴ γενέσθω jubeo ne fiat! μὴ γένηται cavendum ne fiat!]

ὑμῖν δὲ τοιοῦτο μὲν οὐδὲν οὔτ' ἦν μήτε γένοιτο τοῦ λοιποῦ but in your case nothing of the kind ever happened, and may it never happen hereafter.

2. If it be correct to suppose that this *votive* force of the opt. is merely due to an *ellipse*, the name '*optative*' becomes more unfortunate than ever. *No* separate name for it is needed, because, as we have seen, it consists merely of the past tenses of the subjunctive; but, if it must be named, *potential* would perhaps be better, since it not only regularly expresses potentiality (*could, might*, &c.) with ἄν (which makes the possibility depend on *conditions*), but even without it, especially in poetry. If this view be correct, the *prevalence* of ἄν with the optative was due to the analytic tendency of all advancing language. This potential use of the optative without ἄν would not be so rare as it is, if the MSS. had not been repeatedly altered by scholars who wished to square them with their own views. The following are instances:

νεογνὸς ἀνθρώπων μάθοι a mere child might understand it.—Æsch. *Ag.* 1163.

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* Latin uses both subjunctive and optative, the former for *possible* wishes, as Utinam dives *fiam*; the latter for *impossible*, as Utinam Deus *essem.* ' The subjunctive gives a notion of the *realisation* of the proposed end; the optative represents it as a *mere* possibility.'—Jelf, § 809.

† Just as in the Italian *volesse Iddio* = plût à Dieu.—Clyde.

ἐν εἴκοσι πᾶσι μάθοις νιν you might know him among a score.—Mosch.

πείθοι' ἂν εἰ πείθοι', ἀπειθοίης δ' ἴσως (Æsch. *Ag.* 1048) comply (a mild imperative) if thou wouldst comply, but perhaps thou *wouldst* not comply (sc. under *any* circumstances). See Paley's notes to Æsch. *Ag.* 535, 1133, 1847; and Jelf, 426, 1.

τὸ δ' ἔπος οὐξερῶ τάχα

ἥδοιο μέν, πῶς δ' οὐκ ἄν, ἀσχάλλοις δ' ἴσος.—Soph. *O. T.* 936.

' you *might possibly* rejoice at what I am about to say— how should you not?—but you *might* be grieved.'

Some however would *understand* the ἄν (from the previous clause) in the clause where it is not expressed; as in Xen. *Hier.* ii. 11:

οὐ μόνον φιλοῖ ἄν, ἀλλὰ καὶ ἐρῷο.

3. With ἄν the optative is often used as a milder future, or less positive assertion. This is due to the refinement and sensitiveness of the Greek intellect, and their dislike of what is blunt, and downright, and uncontingent; as

οὐκ ἂν ἀπέλθοιμ' ἀλλὰ κόψω τὴν θύραν I won't go away but I'll knock at the door.

οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην I *will not* fight with heavenly gods.

οὐκ ἂν φθάνοις λέγων; quantocius dicas! quin statim loquere? speak at once!

οὐκ οἶδ' ἂν εἰ πείσαιμι I doubt whether I could persuade. —Eur. *Med.* 941.

οὐκ ἂν οἶδ' εἰ δυναίμην I doubt whether I should be able. —Plat. *Tim.* p. 26.

In the last two examples the ἄν *belongs* to the optative, but is merely transposed by a spurious hyperbaton; as

οὐκ οἶδ' εἰ = I doubt whether, πείσαιμ' ἄν = I could persuade him.

οὐκ οἶδ' εἰ = *haud scio an.*

4. In polite commands, the optative is often used with ἄν which points to a suppressed protasis; as

χωροῖς ἂν εἴσω go in, please! (literally, ' you *would* go in if it should please you.')

ἔρδοι τις ἣν ἕκαστος εἰδείη τέχνην = ne sutor ultra crepidam.

H

ἀλλὰ ταῦτα μὲν καὶ φθόνῳ ἂν εἴποιεν (Herod. ix. 71) but people might say this even out of envy (sc. εἰ εἴποιεν if they were to say it).

5. It expresses a sort of *hopeless* wish (hopeless because the optative throws it in connection with things past) ; as

ποῖ τις φύγοι (Ar. *Plut.* 438) whither *could* one fly ?

but

ποῖ τις ἂν φύγοι ' whither *in the world* '

is more common, and ποῖ τις φύγῃ.

6. The optative is often used in sentences which imply iteration, or indefinite frequency ;* as

ὁπότε προσβλέψειέ τινα *whenever* he saw any one.

δεινότατον δὲ ἦν ἡ ἀθυμία ὁπότε τις αἴσθοιτο κάμνων but most terrible was the despair *whenever* any one felt that he was falling ill.

This is also the case in English where ' *might* ' is used to express recurrence, as in Shelley :

' The sweet nightingale
Ever sang more sweet as day *might* fail.'

7. What is called the *correspondence of optatives* should be noticed, where the principal verb in the optative seems to *attract* the dependent verb into the same mood ; as

γενοίμαν κ.τ.λ. ὅπως προσείποιμεν 'Αθάνας (Soph. *Aj.* 1217) would that I were, &c., that we might address Athens.

ὄλοιο μήπω πρὶν πάθοιμι (Soph. *Phil.*) may you perish—not till I have learnt.

N.B. It may be as well to repeat, that as an all but invariable rule εἰ takes the optative, ἐάν, ἦν the subjunctive; ἂν by itself the optative.

THE MOODS IN COMPOUND SENTENCES.

178. Of the different kinds of possible sentences, those which chiefly need elucidation are :

1. Final sentences (' in order that ').
2. Declarative sentences (oratio obliqua).
3. Conditional or hypothetic (' if,' &c., ' then,' &c.).
4. Temporal (' when, until,' &c.).

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* Not that the mood of itself necessarily *involves* this conception. Burggraff acutely remarks, ' L'emploi d'un temps *dans* telle ou telle circonstance et son emploi *pour* exprimer cette circonstance, sont deux choses différentes que les grammairiens ont souvent confondus.'—p. 412.

FINAL SENTENCES.

179. A final sentence is one which expresses a purpose, motive, or end (finis). In English it is generally expressed by ' *to,*' but *never* by the infinitive in *Latin* prose, and not properly in Greek.

It may sometimes *appear* to be expressed by the infinitive;* as

> ἦλθεν ἀδικεῖν or ὡς, ὥστε ἀδικεῖν he came to do wrong.
> στρατηγεῖν ᾑρημένος chosen to be a general.
> βῆ δ' ἰέναι he started to go.

But here it is rather a *fact* or *consequence* which is indicated; and when the final sentence appears to be expressed by a future participle it is really *temporal*; as

> ἦλθεν ἀδικήσων he came to do wrong.
> ἔρχομαι φράσων I come to tell.

180. After verbs of sending, coming, &c., ὅς, ὅστις are used with the *future indicative* (whereas in similar Latin instances *qui* requires the subjunctive); as

> πέμπειν τινὰς . . . οἵτινες κατηγορήσουσι τῶν τὰ Φιλίππου πραττόντων (Demosth. *De F. Leg.* § 349) to send some *to* accuse Philip's faction.
> κήρυκα προαπεστείλατε ὅστις ἡμῖν σπείσεται (*Id.* § 189) ye sent a herald before us to make a truce for us.

N.B. '"Ος cum *conjunctivo* nunquam ponitur post verba mittendi, veniendi, similia.'—Shilleto.

181. Sentences *really* final, or expressive of *purpose,* are expressed by ἵνα, ὅπως, ὡς *in order that (always with* μὴ *not* οὐ *in negative clauses*); and the rule about them both in Greek, Latin, and English is, that they are followed *by the subjunctive after primary tenses, and by the optative after the historical tenses*; as

> γράφω, γράψω, γέγραφα ἵνα μανθάνῃς or μάθῃς
> scribo, scribam, scripsi (perfect) ut *discas*
> I am writing, will write, have written that you MAY be learning, or MAY learn;
>
> ἔγραφον, ἔγραψα, ἐγεγράφη ἵνα μανθάνοις or μάθοις
> scribebam, scripsi (aorist), scripseram ut *disceres*
> I was writing, wrote, had written that you MIGHT learn.

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* But see Jelf, § 669, p. 300, and supra.

182. This rule is constantly violated in the New Testament, and by later writers (e.g. Lucian), because the optative fell out of general use. When it is violated by any Attic writer, the reason is the same as that which leads to the use of the imperfect tenses (historic present, &c.), namely, a desire to be graphic (πρὸ ὀμμάτων ποιεῖν) by representing the event as passing under the eyes; e.g.

> κτείνει με χρυσοῦ τὸν ταλαίπωρον χάριν
> ξένος πατρῷος, καὶ κτανὼν ἐς οἶδμ' ἁλὸς
> μεθῆχ' ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ.

'My father's friend *slays* me, unhappy that I am, for the sake of gold, and after slaying, he *flung* me into the sea-wave, that he *may be having* (=may keep, the effect being represented as present and continuous) the gold in his house.'—Eur. *Hec.*

183. i. The historic present is syntactically regarded **as an** *aorist*, and may therefore be followed by the optative.

ii. The subjunctive and imperative, as they connect the action with the *future*, are regarded as *primary* tenses, and are therefore regularly followed by the subjunctive.

184. When the final particles ὡς, ἵνα, ὅπως are used with *past tenses of the indicative*, they imply an *impossible* or *unfulfilled result*; as

> τί μ' οὐ λαβὼν
> ἔκτεινας εὐθὺς ὡς ἔδειξα μήποτε, κ.τ.λ.—O. T. 1393.

'why didst thou not seize and slay me instantly, *that I might never have shown*,' &c.

> εἰ δ' ἀκουούσης ἔτ' ἦν
> πηγῆς δι' ὤτων φραγμός, οὐκ ἂν ἐσχόμην
> τὸ μὴ 'ποκλεῖσαι τοὐμὸν ἄθλιον δέμας,
> ἵν' ἦν τυφλός τε καὶ κλύων μηδέν.—O. T. 1389.

'had there been besides any stoppage of the fount of hearing, I had not restrained myself from closing up my wretched frame, *that I might have been* both blind and hearing nothing.'

> ἐζήτησεν ἄν με . . . ἵνα μηδὲν δίκαιον λέγειν ἐδόκουν he would have sought me . . . that I might have appeared to be saying nothing just.—Dem.

N.B. These passages are sometimes rendered 'in which case I should have,' &c.; the negative μὴ shows that such a rendering is incorrect.

185. Sometimes in Thucydides and other writers the *immediate and certain* result is in the subj., the *remoter and less certain* in the opt.; as

περὶ γὰρ δίε ποιμένι λαῶν
μή τι πάθῃ μέγα δέ σφεας ἀποσφήλειε πόνοιο.

for he feared greatly for the shepherd of the people, lest he *may* suffer harm, and *might* so greatly thwart them in their toil.—*Il.* v. 567.*

παρανῖσχον φρυκτοὺς ὅπως ἀσαφῆ τὰ σημεῖα τοῖς πολεμίοις
ᾖ καὶ μὴ βοηθοῖεν they kept raising counter fire-signals, that the signs *may* be unintelligible to the enemy, and they *might* not come to the rescue.—*Thuc.* iii. 32.

RELATIVE SENTENCES.

186. The rule about final clauses holds also in correlative sentences; as

οὐκ ἔχω, ἔξω, ἔσχηκα ὅποι τράπωμαι.
οὐκ εἶχον, ἔσχον ὅποι τραποίμην.

187. In relative sentences ἄν *follows the relative when the subjunctive is required*; as

ὃν ἂν ἴδῃ κολάζει he punishes whomsoever he sees;

but

ὃν ἴδοι ἐκόλαζεν he kept punishing every one whom he saw (i. e. as often as he saw them,—the opt. implying iteration).

The reason of this is obvious; it is here due to the *futurity* involved in the subjunctive, which requires an ἄν to qualify it.

188. And here we may add the important rule that ὡς ἄν, ὅπως ἄν, ὃς ἄν, ὅταν, ἐπειδάν, εἰ ἄν (ἐάν), &c., go *regularly* with the subj.; in the *rare* cases in which ὅς, ὅστις, ὡς, ὅπως, εἰ, *followed by* ἄν, occur with an *optative*, the ἄν belongs, *not to them, but to the verb*; as

οὐκ ἔστι τοῦτον ὅστις ἂν κατακτάνοι there is no one who *would kill* him [not ὅστις ἂν whoever, but ὅστις who ἂν κτάνοι would kill].

οὐκ ἔστιν ὅ,τι ἂν τις μεῖζον τούτου κακὸν πάθοι there is no evil which (ὅ,τι) one could suffer (ἂν πάθοι) greater than this.

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* See Arnold, *ad Thuc.* iii. 22. Other instances of this *succession* of consequences, indicated first by the subjunctive and then by the optative, are Thuc. viii. 17; Herod. ix. 51; Eur. *Hec.* 1120; *El.* 56; and in Latin, Virg. *Æn.* i. 298.

ἐπιμέλονται ὡς ἂν βέλτιστοι εἶεν οἱ πολῖται they take
pains *how* (ὡς) the citizens might be (ἂν εἶεν) most
excellent.

οὐκ-οἶδά-γ'-εἰ φθαίης-ἂν I almost doubt whether you will
be in time (φθαίης ἄν)=I'm afraid you won't.

N.B. The general rule is that the relative, when *definite*,
takes the indicative, as οὓς εἶδεν those whom he saw; when
indefinite the optative, as οὓς ἴδοι those whom he might see;
when combined with ἄν, invariably the subjunctive, as οὓς ἂν
ἴδῃ whomsoever he may see.

ORATIO OBLIQUA.

189. In oratio obliqua (indirect assertion, reported speech),
when it is not expressed by the accus. and inf., the indicative
may be used with ὡς or ὅτι,

   i. when the *exact words* of another are quoted; or
   ii. when the statement is vouched for as a *fact*; or
   iii. when some special emphasis attaches to one part of the
      sentence; as

   i. λέγει ὅτι ὁ ἀνὴρ θνητός ἐστι he says that 'the man is
      mortal.'

      φὰς ἐπὶ χώρην ἄξειν ὅθεν χρυσὸν οἴσονται saying that
      he will lead them against a country from which they
      will (for a certainty) win gold.

   ii. ἔλεγον ὅτι Κῦρος μὴν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς
      ἐν τῷ σταθμῷ εἴη, καὶ λέγοι ὅτι περιμένειεν ἂν αὐτοὺς
      εἰ μέλλοιεν ἥκειν they said that Cyrus was dead [a
      fact], and that Ariæus having fled was in his camp,
      and that he said he would wait for them if they
      intended to come [assertions which might be true
      or not].

   iii. ἐκέλευε τῆς ἑωυτοῦ χώρης οἰκέειν ὅκου βούλονται (Herod.
      i. 136) he bade them live in his own country *where-
      ever they prefer.*

      θαυμάζοντες ὅποι ποτὲ τρέψονται οἱ Ἕλληνες καὶ τί ἐν
      νῷ ἔχοιεν wondering whither the Greeks *will turn
      themselves*, and what their purpose *possibly could be.*

In Latin, this opinion as to the truth or doubtfulness of what is
reported cannot be shown by the form of the sentence, because the
accusative and infinitive is their only form for indirect assertions; * nor

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* The reason of this is that Latin has no equivalent to the Greek ὅτι
with the indicative merely stating *a fact*; *ut* is a *final* conjunction in

can it be shown in English. But in German the distinction is just the same as in Greek, i.e. the indicative is used of certainties (Er sagt er *ist* gefallen), the subjunctive of uncertainties (Er sagt er *sei* gefallen).

190. The optative however is *the ordinary mood for oratio obliqua* after historical tenses (including the historical present); as

ἤρετο εἰ αἰσθάνοιτο he asked whether he felt it.

This use of the optative in oratio obliqua once existed in English, e.g. Sir I. Newton, in a letter to Hadley, writes: 'Since my writing this I am told how that Mr. Hooke *should* make a great stir,' &c.

This subjunctive is only used irregularly when the reporter involuntarily slips back into the oratio recta, generally from some allusion to the future; as

ἔλεγον, ὡς χρῆν ὑμᾶς εὐλαβεῖσθαι μὴ ὑπ' ἐμοῦ ἐξαπατηθῆτε I kept telling you that 'you ought to be on your guard that you *may* not be deceived by *me*.'

191. The same rule holds good of indirect interrogation.

192. The *tenses* used are those which would be used in oratio recta, or direct speech; thus the three assertions 'he did it,' 'he has done it,' 'he will do it,' would be respectively in oratio obliqua, ἔλεγον ὅτι ποιήσειε, πεποιηκὼς εἴη, ποιήσοι.

193. The accusative and infinitive may always be used in oratio obliqua; as

ἤγγειλαν τὸν Κῦρον νικᾶν they announced that Cyrus was victor.

CONDITIONAL SENTENCES.

194. Every complete conditional sentence consists of two clauses, of which the clause which contains the condition ('*if*') is called the protasis, and the clause which expresses the inference or consequence is called the apodosis.

195. Since, in these sentences, Greek is able to express very numerous shades of thought (modified even by the passing emotion of the moment), which English does not, and often cannot *idiomatically* (i.e. in accordance with the *ordinary* use of the language) express; and since, in consequence of this, the apodosis often places the statement in a slightly

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Latin. The difference between ὅτι and ὡς in declarative sentences is slight, but of the two ὅτι implies rather 'the *fact* that,' and ὡς the *assertion* that.

different point of view from that on which the protasis is framed, it will be convenient to treat the forms of protasis and apodosis separately, and then to give instances of them in combination.

196. A categorical proposition declares that something actually took place; a conditional proposition only states a *connection* between two events of which one depends on the other.

THE PROTASIS.

197. The common way of expressing the protasis is by εἰ or ἐάν.

Εἰ,* '*if*,' is derived by Donaldson from the dative of the pronoun ἥ, gen. οὗ. It would therefore mean ' on this condition.' It is joined with the indicative (generally the imperfect or aorist), and the optative; *very rarely* with the subjunctive.

'Εάν = εἰ ἄν, and may be compared with our pleonastic ' *an if* '; it *invariably* takes the subjunctive.

198. The protasis may imply: I. Possibility, or mere assumption (sumptio dati). II. Slight probability. III. Uncertainty, or mere supposition. IV. Impossibility (sumptio ficti); as in the following typical sentences to which the English and Latin equivalents are appended :

199. I. Possibility (the condition being *assumed*); as
  εἴ τι ἔχει if he has anything, si quid habet.
  εἰ λέγει τοῦτο if he says this, si hoc dicit.
  εἰ γενήσεται† ταῦτα if this shall happen, si hæc accident.
  εἰ τοῦτο ἐπεπράχει if he had done this (the *result* still continuing): this is a *nuance* of meaning which we cannot express in English.

We see then that εἰ with the indicative implies a mere assumption; and is equivalent to our ' *assuming that*.' It is purely *neutral*, and expresses no opinion either way.

N. B. In *this* sense εἰ may go with *any* tense of the indica-

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* εἰ also = ὅτι ' that;' for which it is a politer form, after verbs implying disapprobation; and *verba affectuum* generally (θαυμάζω, ἀγαπάω, δεινόν ἐστι, &c.). It also has the sense of num? si? whether? in indirect questions.

† εἰ, si, '*if*,' with the *future* is comparatively rare in all three languages. Notice the difference between εἰ ὕει νέφη ἔστι, if it is raining there are clouds, and εἰ ὕσει νικήσομεν, if it rains (at some future time) we shall win.

tive ; it only indicates *impossibility* (or that a thing *is not the case*) when it *is followed* by the indicative with ἄν, e.g.

> εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα
> . . . τόδε μοι κρήηνον ἐέλδωρ.—*Il.* i. 39.
> 'If ever I reared for thee a beauteous fane . . . accomplish for me this my desire.'

> εἴ τις καὶ τότε ὠργίζετό μοι . . . ἀναπειθέσθω (Thuc. vi. 89) if *then* any one was angry with me . . . let him now change his opinion.

> σοὶ εἰ πῇ ἄλλη δέδοκται λέγε if you have come to any different conclusion, tell me.

200. II. Slight probability ; as

> ἐάν τι ἔχῃ if he *have* * anything, si quid habeat.
> ἐὰν τοῦτο λέγῃ if he *say* this, si hoc dicat.
> ἐὰν γένηται ταῦτα if this *happen*, si hæc accidant (or acciderent).

'Εἀν is a compound of εἰ and ἄν, and calls attention to some *condition* ; it is *invariably* joined to the subjunctive ; hence it differs from I. because it *must* always refer to *future* time.†

201. III. *Complete* uncertainty (the condition being purely imaginary) ; as

> εἴ τι ἔχοι if he were (or, *should be*) having anything, si quid habeat.

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* The English *subjunctive*, in this phrase, implies the same *shade* of probability ; whereas 'if he *has*,' like εἰ ἔχει, expresses no probability whatever, but merely 'assuming that, then,' &c. Yet the difference between the two is so slight that both may be used in the same clause. (Herod. iii. 36.)

† Εἰ (as well as ἐάν) *may*, *very rarely*, be joined even in good writers with the subjunctive. (See Hermann, *ad Soph. Aj.* 491, *de particulâ ἄν*, p. 96.) The distinction between the *very rare* εἰ γένηται and the common correct construction ἐὰν γένηται can hardly be expressed in English or Latin, except by using 'forte' 'perhaps' in the latter case. Thus we have—

1. εἰ γενήσεται ταῦτα *assuming* that this will happen (possibility).
2. ἐὰν γένηται ταῦτα if perchance this happen (probability).
3. εἰ γένηται ταῦτα if this happen (apart from any conditions).
4. εἰ γένοιτο ταῦτα if this should happen (uncertainty).

It will be seen that the *nuances* of meaning here conveyed are too delicate to be expressed except by periphrases in Latin or English, and barely even by them ; in fact, even high authorities (e.g. Rost) deny the existence of *any* perceptible difference between 1 and 3, and Liddell and Scott between 2 and 3. Certainly, εἰ with the subjunctive is rare and archaic ; one would but rarely require to say 'if—leaving all conditions out of sight—not implying the probability or even the possibility of the supposition.'

εἰ τοῦτο λέγοι if he were (or, *should be*) saying this, si hoc
dicat.

εἰ γένοιτο ταῦτα if this were to (or, *should*) happen, si hæc
accidant.

Both the English 'were' and the Greek optative strictly
belong to the past, but in these instances *the supposition refers
to the present* (if he were *now* to, &c.). This form of protasis
might also be correctly rendered in English by ' If he *had*,'
' if he *said*,' &c.; but this, though more idiomatic, would not
be *strictly* correct or accurate.

Latin makes no distinction between this and II., using the
pres. subj. for both ; or else employing ' si quid haberet,' &c.
for both this and IV.

N.B. When εἰ is used with the optative, the sense varies
with the tense; e.g.

εἰ ταῦτα ποιοῖ   if he should be doing this (now),

"   "   ποιήσοι if he should do this (hereafter),

"   "   ποιήσειε if he *did* this.

202. IV. Impossibility (the condition being denied).

α. εἴ τι εἶχεν if he were (or had been) having, si quid
haberet.

β. εἴ τι ἔσχεν if he had had, si quid habuisset.

α. εἰ τοῦτο ἔλεγεν if he were (or had been) saying this,
si hoc diceret.

β. εἰ τοῦτο ἔλεξεν if he had said, si hoc dixisset.

α. εἰ ἐγίγνετο ταῦτα if this were (or had been) happening,
si hæc acciderent.

β. εἰ ἐγένετο ταῦτα if this had happened, si hæc acci-
dissent.

N.B. When these sentences are set in examination papers,
as is so frequently the case, the student should give an *accurate*
English translation, even at the expense of our ordinary idiom ;
and therefore εἴ τι εἶχεν ἐδίδου ἂν should *not* be rendered ' if
he had anything he would give it' (as in Arnold, Dr. Donald-
son, &c.), but by these two formularies (*either* of which is
correct, and both of which should be given) :

α. ' If he were having anything,
he would be giving it '

or β. ' If he had been having any-
thing, he would have
been giving it '

}si quid haberet, daret.

This is a *literal* translation of the Greek which is required; but, no doubt, neither sentence is in *idiomatic* English, which would require for

    a. 'If he had anything, he would give it,' for
    b. 'If he had had anything, he would have given it;'

which last would be expressed in Greek by εἰ τι ἔσχεν, ἔδωκεν ἄν. The very fact that a study of Greek enables us to appreciate shades of thought so subtle as to be scarcely capable of being expressed in our own language, adds to its value as an educational instrument.

203. The reason why the student will constantly see *different* English forms used to render these expressions, is the practical inaccuracy of the English language in neglecting all these shades of thought. We have tried to use the *most accurate* English equivalents; but, practically, English entirely neglects the distinction between continued and single actions in conditional sentences; and thus, though εἰ τι εἶχεν means 'if he *were* (or *had been*) having,' and εἰ τι ἔσχεν means 'if he *had had*,' and although these forms convey clearly distinct meanings, yet ordinary English would use 'if he *had had*' for all three.

Dr. Collis, in a letter to me, writes: 'We in English should say, If you took that money, you are a thief. We do not stop to weigh whether the stealing is a habit, or a repeated single act, or in what degree of uncertainty, possibility, or probability it may be predicated; nor whether the result is that with such or such a degree of contingency you will be, or may be, or may be considered to be always, or in that one particular instance a thief; we simply say, with a thump on the table, You *are* a thief.'

N.B.—Notice the use of εἴθε, εἰ (like the Latin *si*) in *wishes*; as εἴθε τοῦτο ἐγίγνετο utinam hoc fieret; εἴθε ἐγένετο utinam factum esset; εἰ γὰρ γένοιτο utinam fiat! In *unfulfilled* wishes, εἴθε, εἰ γάρ, are used with the imperfect (of continuous) and aorist indicative (of single acts), as εἴθ' ἦσθα δυνατὸς τοῦτο δρᾶν would that you had been able to do this ; εἴθε σε μήποτ' εἰδόμην would I had never seen you!

THE APODOSIS.

204. The same Protasis may have different Apodoses according to the meaning required. The commonest forms of apodosis are

    a. The imperative.
    β. Some tense of the indicative.

γ. The optative with ἄν *which is the commonest of* **all**, and may follow *any* protasis, because being more polite and indirect the Greeks preferred it to the indicative.

δ. When the *non*-fulfilment of the condition is implied, a past tense of the indicative with ἄν.

And here we again meet the distinction between the aorist and the imperfect with ἄν, which *may* indeed be unidiomatically expressed in English, but which for the most part we neglect; thus

ἀπέθνησκεν ἄν means 'he would be dying,' or 'he would have been dying;'

ἀπέθανεν ἄν 'he would have died;' *

ἐτεθνήκει ἄν he would have been dead.

COMPLETE CONDITIONAL SENTENCES.

205. I. Possibility, or mere *assumption*, with no expression of uncertainty.

εἴ τι ἔχει, δίδωσι si quid habet, dat. If he has anything, he gives it.

εἰ τοῦτο λέξεις, ἁμαρτήσει si hoc dices, errabis. If **you** say this, you will be in the wrong.

206. II. Slight probability.

ἐάν τι ἔχῃ, δώσει si quid habeat (or habebit), dabit. If he have anything, he will give it.

ἐὰν ταῦτα λέξῃ, ἁμαρτάνει si hoc dicat, errat. If he say this, he errs.

207. III. Uncertainty, or mere *supposition*.†

εἴ τι ἔχοι, δοίη ἄν ‡ si quid habeat, det (*rare* in Latin). If he were (or should be) having anything (sc. now), he would give it.

εἰ ταῦτα λέγοι, ἁμαρτάνοι ἄν si hæc dicat, erret. If he were (or should be) saying this, he would be erring.

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* Some scholars maintain that ἀπέθανεν ἄν may mean 'he would die,' as well as 'he would have died;' but this is exceedingly questionable, and therefore I have taken no notice of it.

† Or indefinite frequency; as εἴ που ἐξελαύνοι περιῆγε τὸν Κῦρον *whenever* he went out riding he used to take Cyrus about with him.

‡ This is the favourite apodosis, and is often put with one of the other protases; e.g. τἄμ' ἐὰν θέλῃς ἔπη Κλύων δέχεσθαι . . . 'Αλκὴν λάβοις ἄν (Soph. *O. T.* 216) if you be willing to listen to and obey my word . . . you *would* gain help (where λάβοις ἄν is politely indefinite for λήψει).

208. IV. Impossibility, or the implied nonfulfilment of the condition.

α. εἴ τι εἶχεν, ἐδίδου ἄν* si quid haberet, daret. If he were (or had been) having anything (which is not the case) he would be (or have been) giving it.

  εἰ ταῦτα ἔλεγεν ἡμάρτανεν ἄν si hæc diceret, erraret. If he were (or had been) saying this, he would be (or have been) in the wrong.

β. εἴ τι ἔσχεν, ἔδωκεν ἄν si quid habuisset, dedisset. If he had had anything, he would have given it.

  εἰ ταῦτ' ἔλεξεν ἥμαρτεν ἄν si hæc dixisset, errasset. If he had said this, he would have been in the wrong.

209. It will be seen at once, as already stated, that the chief difficulty in understanding the use of conditional sentences arises from the fluctuating and uncertain use of the English equivalents, since our ordinary idiom often prevents us from representing the accurate meaning of the Greek; yet we may in English accurately render

  I.   by 'if' with the indicative.†
  II.   by 'if' with the subjunctive.
  III. by 'if' with 'were to' or 'should.'
  IV. β. by 'if' with the pluperfect, and by 'would have' in the apodosis.

210. The main difficulty is with IV. α. Many scholars translate εἴ τι εἶχεν, ἐδίδου ἄν by 'if he had anything, he would give it;' others, declaring this to be inaccurate and unphilosophical, render it 'if he (were, or) had been having anything, he would (be, or) have been giving it.' It is clear that in many sentences, such periphrases would be intolerable in classical English, although they are correct, and discriminate well such sentences as

  α. εἰ μὴ τότ' ἐπόνουν, οὐκ ἂν νῦν εὐφραινόμην had I not then been toiling, I should not now have been rejoicing.
  β. εἰ τοῦτ' ἐποίει μέγα με ὠφελεῖ ἄν if he had *been acting* this, he would have *been* doing me a great service.

Clearly εἰ τοῦτ' ἐποίει, and therefore the apodosis dependent

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* Compare the French S'il *avait*, il donnerait.

† The protasis of every one of these four may be represented by ἔχων τι; and that of I. by ἃ ἔχει; of II. by ἃ ἂν ἔχῃ; of III. by ἃ ἔχοι; of IV. α. by ἃ εἶχεν; of IV. β. by ἃ ἔσχεν.

on it, *sometimes refers to the present,** *sometimes to the past*; e.g.

> εἰ τὸν Φίλιππον τὰ δίκαια πράττοντα ἑώρων, σφόδρα ἂν θαυμαστὸν ἡγούμην αὐτὸν if I but saw Philip acting with justice, my opinion of him would be that he is very admirable.

> οὗτος εἰ ἦν προφήτης ἐγίνωσκεν ἂν if he were a prophet, he would be aware.

211. The Greek love for *dramatic imperfects*, expressive of *continuous acts*, going on as it were before the eyes, leads them to a constant use of this form of the conditional sentence; e.g.

> οὐκ ἂν προέλεγεν εἰ μὴ ἐπίστευεν ἀληθεύσειν he would not have been in the habit of saying so beforehand, had he not been confident that he would be speaking truth.

> οὐκ ἂν οὖν νήσων ἐκράτει, εἰ μή τι καὶ ναυτικὸν εἶχεν he would never, then, have held sovereignty over the islands, had he not been in possession of some fleet also.

212. To sum up then what has been said about IV. *a.*, the context only can determine exactly whether in the particular instance any such sentence as

> εἰ ταῦτ' ἐγίγνετο, ἀπέθνησκεν ἂν means

If these things *were* taking place, he would be dying;

or, If these things *had been* taking place, he would have been dying.

213. One or two instances of conditional sentences, both Greek and Latin,† are added, in some of which the apodoses are varied‡ from the regular construction. In the light of

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* Dr. Donaldson cannot be right in making it refer to the present *only*. (*Gr. Gram.* p. 540.) In the same way, 'Si quid haberet, daret,' may mean either ' if he had been having anything, he would have been giving it.' Vellem = ἐβουλόμην ἂν lit. I *should have been wishing,* or ' I should be wishing,' sc. if it were, or had been, possible. In English however we should use neither of these imperfects to express the continuous action, but merely ' I could have wished.'

† I borrow some of these from a difficult, but careful little treatise on *The Theory of Conditional Sentences,* by Mr. R. Horton Smith (Macmillan). Many Latin instances are given by Jani in his Art of Poetry (*Engl. Tr.*), p. 52.

‡ Such a change in the apodosis of a sentence is regarded as an inaccuracy in English (however frequently it may occur); e.g. such a sentence as Steele's, 'If you please to employ your thoughts on that subject, you *would* easily conceive,' &c., where ' you *will*,' &c., would

what has gone before they will be easily understood by the attentive student; their occasional irregularities are all due to the triumph of the dramatic tendency over formal grammar.

I. Possibility (condition assumed).

Εἴ μ' ἐθέλεις πολεμίζειν, Ἄλλους μὲν κάθισον if you want me to fight, make the rest sit down.—*Il.* iii. 67.

ἦ καλόν, ἦν δ' ἐγώ, τέχνημα κέκτησαι, εἴπερ κέκτησαι in truth, said I, a fine contrivance you have acquired, if you have but really acquired it.—Plat. *Prot.* p. 319 A.

εἰ μὲν θεοῦ ἦν, οὐκ ἦν, φήσομεν, αἰσχροκερδής if he was the son of the god, he was not, we shall say, basely avaricious.—Plat. *Rep.* 408 c.

Erras, si id credis, et me ignoras, Clinia, you are mistaken if you think so, and don't know me, Clinia.—Ter. *Heaut.* I. i. 53.

Si quod erat grande vas læti afferebant, if there was any large vessel, they would bring it to him with exultation. —Cic. *II. Verr.* IV. xxi. 47.

II. Slight probability.

Νέος ἂν πονήσῃς γῆρας ἕξεις εὐθαλὲς si juvenis laboraveris, senectutem habebis jucundam.

καὶ ἢν ἄρα μὴ προχωρήσῃ ἴσον ἑκάστῳ ἔχοντι ἀπελθεῖν, πάλιν πολεμήσομεν and if by any chance things proceed not smoothly for each side to separate on equal terms, we will go to war again.—Thuc. iv. 59.

Nunquam labere, si te audies You will never slip, if you listen to your own guidance.—Cic. ii. *ad Fam.* vii. 1.

Pol si istuc faxis (=feceris) haud sine pœna feceris Faith if you do so, you will not have done it with impunity. —Plaut. *Capt.* III. v. 37.

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have been more regular; but in Greek, which submitted less tamely to formal rules, and allowed more for the passing play of thought, such a sentence would have been regarded as quite admissible. It is the same in French, where one might have either ' Si vous aviez fait le contraire il *aurait* mieux valu, il *valait* mieux, or *il vaudrait* mieux.'

I collect one or two English instances of conditional sentences with varied apodoses from an excellent pamphlet by the Rev. E. Thring, ' On Common Mood Constructions.' They will show that Greek is not in this respect one whit more irregular than our own language.

' *I'll* speak to it though hell itself *should* gape.'
' Thou *wrongst* thyself, if thou shouldst choose to strike.'
' If I *answer* not you *might* haply think
Tongue-tied ambition yielded.'
' An I *might* live to see thee married once
I *have* my wish.'

III. Uncertainty (condition *imaginary*).

ΣΤΡ. γυναῖκα φαρμακίδ' εἰ πριάμενος Θετταλήν,
      καθέλοιμι τὴν σελήνην, εἶτα δὲ . . . .
      . . . . κᾆτα τηροίην ἔχων, . . .

ΣΩ. τί δῆτα τοῦτό σ' ὠφελήσειέν σ'; ΣΤΡ. ὅ,τι;
      εἰ μηκέτ' ἀνατέλλοι σελήνη μηδαμοῦ
      οὐκ ἂν ἀποδοίην τοὺς τόκους.—Ar. *Nub.* 749.*

Str. If purchasing a Thessalian witch I should *draw
      down*† the moon (*single act*), ... and then
      keep it in my own possession (*continued act*) . . .

Soc. Why, what good would that do you ?

Str. What good, quotha ? why if the moon should **no**
      longer be rising (*continued act*) I should **not pay**
      (*single act*) the interest on my debts.

IV. Impossibility (condition denied).

  α. and β. (combined). Πλάτων πρός τινα τῶν παίδων
      Μεμαστίγωσο ἄν, ἔφη, εἰ μὴ ὠργιζόμην Plato exclaimed
      to one of his slaves, ' You would *have been* flogged,
      were I not in a passion.'

  εἰ ἐπείσθην οὐκ ἂν ἠρρώστουν had I then taken your
      advice I should not now have been suffering from
      illness.

  Si has inimicitias cavere *potuisset, viveret* had he been
      able to avoid this enmity, he would now be living.—
      Cic. *p. Rosc.* vi. 17.

  Si *possiderem* (regnum) ornatus esses ex tuis virtutibus
      were I in possession of it, you *would have been*
      decorated in accordance with your merits.—Ter. *Adel.*
      ii. i. 21.‡

  μένοιμ' ἄν· ἤθελον δ' ἂν ἐκτὸς ὢν τυχεῖν (Soph. *Aj.* 88)
      I suppose I must stay ; but I should have wished (lit.
      been wishing) to be out of the way. [Here the
      protasis ' *had it been possible*' εἰ δυνατὸν ἦν is (as often)
      suppressed.]

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* Several idioms occur in this instructive example ; e.g. the difference
of present (τηροίην, &c.) and aorist (καθέλοιμι) tenses ; the use of the
relative ὅ,τι in repeating a question, &c.

†   ' His mother was a witch, and one so strong
           She could controul the moon.'—Shaksp. *Tempest*.
                ' While the labouring moon
           Eclipses at their charms.'—Milton.

‡ For other instructive Latin instances, see *Æn.* iv. 19, ii. 55, xi **12**;
Ov. *Trist.* v. v. 42, &c.

TEMPORAL SENTENCES.

214. In sentences which indicate time by means of any of the particles of time, as ὅτε, ἕως, ἐπεί, πρίν, μέχρις, &c., the general rule is that α. the INDICATIVE is used when facts are stated; β. the SUBJUNCTIVE with ἄν (as in ὅταν, ἐπειδάν, &c.) after primary tenses, when anything future and uncertain is mentioned; and γ. the OPTATIVE (without ἄν) in oratio obliqua, and after historical tenses, frequently implying *recurrence*; as

α. The indicative of facts.

ἐπεὶ δὲ φέγγος ἡλίου κατέφθιτο but when the light of the sun waned.

οὐκ ἦν ἀλέξημ' οὐδὲν πρίν γ' ἐγώ σφισιν ἔδειξα, κ.τ.λ. there was no remedy till I showed them, &c.—Æsch. *P. V.* 479.

πίνει ἕως ἐθέρμην' αὐτὸν ἀμφιβᾶσα φλὸξ he drank till the pervading flame warmed him.—Eur. *Alc.* 757.

ἔφυγον ὅτε ἦλθον οἱ σύμμαχοι when the allies came, they fled.

β. The subj. with ἄν of things future and uncertain.

ὅταν ἃ χρὴ ποιήσῃς εὐτυχήσεις whenever you do your duty you will prosper, quum officia tua expleveris, felix eris.

ἐπειδὰν ἅπαντα ἀκούσητε, κρίνατε whenever you have learnt all, judge.

γ. The opt. (generally without ἄν) after historical tenses, often of indefinite frequency.

ὑπερῷον εἶχεν ὁπότ' ἐν ἄστει διατρίβοι he used to occupy an upper-room *as often as* he was staying in town.

περιεμένομεν ἕως ἀνοιχθείη τὸ δεσμωτήριον we used to wait about, until the prison should be opened.*

οὐκ ἠβούλοντο μάχην ποιεῖσθαι πρὶν οἱ σύμμαχοι παραγένοιντο they did not wish to fight till the allies should have come up.

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* Sometimes, but rarely, ἄν is added to ἕως, &c., with the optative, as in Soph. *Trach.* 684, σώζειν (ἐκέλευεν) ἕως ἂν ἀρτίχριστον ἁρμόσαιμί που he bade me keep it until (*should occasion arise*) I might perchance use it fresh-spread. Cf. Ar. *Eq.* 133. Hermann accounts for this anomaly by saying that where πρὶν ἄν, &c., would have the subjunctive in oratio recta, the ἄν may still be retained in oratio obliqua, although there the optative is substituted for the subjunctive.

Special Uses of πρίν, ἕως, &c.

215. Notice these facts about the uses of πρίν '*before*,' and ἕως '*until*.'

i. πρὶν ἂν is *never* used unless a negative, or something equivalent* to a negative precedes, as

οὐ ποιήσω ταῦτα πρὶν ἂν κελεύσῃς non hæc faciam, priusquam jubeas.

ii. πρὶν is only used with the optative in oratio obliqua, or when there is reference to the thoughts or words of another.

οὐκ ἤθελον ποιῆσαι ταῦτα πρὶν κελεύσειας antequam juberes.

ἀπηγόρευε μηδένα βάλλειν πρὶν Κῦρος ἐμπλησθείη he forbade any one to shoot until Cyrus was satisfied [referring to his own words].

οὐκ ἔθελεν φεύγειν πρὶν πειρήσαιτ' Ἀχιλῆος he did not wish to fly till he had made trial of Achilles [referring to his thoughts].

iii. Sometimes (as we have already noticed § 177, 7) an optative after πρὶν is due to the *attraction* of a previous optative, as

ὄλοιο μήπω πρὶν μάθοιμι (Soph. *Phil.* 961) mayst thou perish! Yet no, not till I learn.

Here we should have expected the infinitive, but compare *O. T.* 505.

iv. πρίν, ἕως, with the subj. differs from πρὶν ἄν, ἕως ἄν, by being only used *in poetry* when something *certain to happen* is spoken of; e.g. an actually dying man should not say μίμνετε ἕως ἂν θάνω but μίμνετε ἕως θάνω.

μὴ στέναζε, πρὶν μάθῃς (Soph. *Phil.* 917) do not groan till you have learnt (which *will* be the case immediately);

but

ἕως δ' ἂν ἐκμάθῃς ἔχ' ἐλπίδα till you have learnt (which you may or may not do) keep hope.

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* e.g. a question, or such words as ἄφρων, &c. In fact, πρὶν *very rarely* occurs before the optative or subjunctive at all without a negative preceding. (Jelf, § 848, obs. 8.) For a few trifling exceptions or irregularities, see Shilleto, *Dem. de F. Leg.* § 235.

Usually * however ἄν is added, because the Greeks disliked talking of *future certainties*, and 'amant omnia dubitantius loqui.'

v. We find a similar fact with ὡς, ὅπως, which (in Attic *poets*) are used alone with the subjunctive of things certain, as ἀλλ' ὡς τόδ' εἰδῇς ἐννέπω σαφέστερον but I tell you more plainly that you may know it (which *of course* you will do, when I have told you); but σταθῶμεν ἐκποδών, ὡς ἂν μάθω let us stand aside, that I may (sc. *if possible*) learn. Thus we find them in the same passage, Æsch. *Choeph.* 983—

> ἐκτείνατ' αὐτὸν . . . . ὡς ἴδῃ πατήρ,
> οὐχ οὑμὸς ἀλλ' ὁ πάντ' ἐποπτεύων τάδε
> Ἥλιος ἄναγνα μητρὸς ἔργα τῆς ἐμῆς·
> ὡς ἂν παρῇ μοι μάρτυς ἐν δίκῃ ποτέ
> ὡς τόνδ' ἐγὼ μετῆλθον ἐνδίκως μόρον
> τὸν μητρός.

Unfold it that . . . . the sun *may see* (which *of course* will be the case) the unhallowed deeds of my mother, so that *perchance he may* hereafter be my witness (of the *fact*) that I justly wrought this fate of my mother.

N.B. i. The infinitive with πρίν may be substituted for any other mood.

  ii. πρὶν δειπνεῖν before dining, *priusquam cœnem.*
      πρὶν δειπνῆσαι before having dined, *priusquam cœnavero.*
      πρὶν δεδειπνηκέναι before having finished dinner, priusquam à cœna surrexero.

  iii. The following sentences will illustrate the commonest uses of πρίν.

ἐποίησα ταῦτα πρὶν ἐκέλευσας ante- ⎫
quam jubebas ⎪
οὐκ ἤθελον ποιῆσαι ταῦτα πρὶν ⎬ or πρίν σε κελεῦσαι.
κελεύσειας antequam juberes ⎪
ποιήσω πρὶν σε κελεῦσαι. ⎭
οὐ ποιήσω ταῦτα πρὶν ἂν κελεύσῃς.

On these sentences we may observe: α. That πρὶν may

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* ἔως ἄν, with the subjunctive present, often implies duration, = *so long as.*
  σιωπᾶτε ἔως ἂν καθεύδῃ as long as he continues sleeping, be still.
  λέγειν χρὴ ἔως ἂν ἐῶσιν οἱ Ἀθηναῖοι, Plato, *Phæd.* 85 A, one must continue speaking *as long as* the Athenians permit.

It is easy to see that the ἄν is here used because of the *uncertainty* of the *duration* alluded to; but χρησμοὺς ἔνεγκε ἔως καθεύδει, Ar. *Eq.* 110, bring the oracles while he is asleep (where no ἄν is needed—his sleep being a *fact*).

always go with the accusative and infinitive, except where a negative statement is limited by a future contingency. β. It takes the indicative when certain facts are spoken of in the past. γ. It takes the optative in oratio obliqua, and after another optative. δ. It is rarely used at all, and with the subjunctive or optative *never*, unless a negative notion precedes.

THE INFINITIVE (ἔγκλισις ἀπαρέμφατος).

216. The Infinitive can hardly be considered as a mood; it is rather a noun expressive of action, and therefore it can take the article. Hence some grammarians call it 'the noun of the verb' (ὄνομα τοῦ ῥήματος). It resembles however the verb in having tenses, in governing cases, in being used with ἄν, and in being qualified by *adverbs*, not by adjectives, as καλῶς θνήσκειν, but καλὸς θάνατος.

217. The connection between the infinitive and the abstract noun accounts for the fact that in many languages—for instance in Arabic and in Modern Greek—there is no infinitive mood. We shall see that in most languages infinitives with the article may be used as substantives; e.g. in French le *savoir*, le *toucher*, &c.

218. The uses of the infinitive in Greek are far more rich and varied than its uses in Latin; e.g.

τίς Φίλιππον κωλύσει δεῦρο βαδίζειν; quis Philippum impediet *quominus* huc veniat?

τοῖς Αἰγινήταις ἔδοσαν Θύρεαν οἰκεῖν dederunt Thyream *habitandam*.

πάντες αἰτοῦνται τὸν Θεὸν τἀγαθὰ διδόναι omnes homines precantur Deum ut bona *largiatur*.

ἀκοῦσαι μαλθακὰ dulcia ad audiendum.

φοβερὸς ὁρᾶν horribilis *aspectu*.

ἄξια ἀποδέξασθαι digna quæ quis accipiat.

219. Most of the idioms in which the Greek infinitive is employed closely resemble those of English, as will be seen by the following instances, in which the infinitive completes or qualifies the meaning of various words; as

ἱκανὸς ἦν εἰπεῖν he was able to speak.

θείειν ἀνέμοισιν ὁμοίη like the winds to run.

ἔστι πόα καθίζεσθαι there is grass to sit down upon.

μέγα καὶ ἐσσομένοισι πυθέσθαι great even for posterity to hear of.

δοκεῖς ἁμαρτεῖν you seem to have erred.

οὐχ ἡδὺ πολλοὺς ἐχθροὺς ἔχειν it is not pleasant to have many enemies.

For some good remarks on the English infinitive see Prof. Whitney's Lectures, p. 119; Abbott, *Shaksp. Gram.* p. 81.

220. The Greek infinitive is even used, as in English (but never in Latin prose*), to express a fact or consequence almost resembling a *purpose*, where the Latin supine would be used:

μανθάνειν ἥκομεν we have come *to learn*.

Ξενοφῶν τὸ ἥμισυ τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον Xenophon left half the army *to guard* the camp.

ἤλθομεν προσκυνῆσαι αὐτῷ we have come to worship him. Matt. ii. 2.

221. It is often qualified by various conjunctions, ὥστε, ἐφ' ᾧ, &c., and by ἤ after comparatives; as

ἐλπίδα δὲ δὴ τίν' ἔχομεν, ὥστε μὴ θανεῖν; but what hope then have we of escaping death?

τὸ γὰρ νόσημα μεῖζον ἢ φέρειν the disease is too great to bear.

222. In such instances as χαλεπὸν εὑρεῖν, ἡδὺ ἀκούειν, θείειν ἄριστος, ἄξιος θαυμάζεσθαι, &c., the infinitive is called *epexegetic*, because it defines or limits the notion of the adjective with which it is joined.† This infinitive is not uncommon after δίδωμι.

223. It is used in various adverbial phrases, as

ἑκὼν εἶναι 'not if I can help it' (after *negatives*).

ἐμοὶ δοκεῖν in my opinion.

ὅσον γ' ἔμ' εἰδέναι so far as I know.

ὡς εἰπεῖν so to speak.

τὸ νῦν εἶναι at present, at all events.

κατὰ τοῦτο εἶναι in this respect.

ὀλίγου δεῖν almost, &c.

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* Latin poets however allow themselves to use a similar idiom with verbs of going, sending, coming; as

'Non nos . . . Libycos *populare* Penates
Venimus.'—Virg. i. 527.
'Vultisne eamus *visere*?'—Ter. *Phorm.* i. ii. 52; 'ibis frænare cohortes.'—Stat. *Sylv.* iv. iv. 61.
'Legati veniunt *speculari*.'—Liv. xlii. 25-8 ; Prop. i. 1-12, &c.

† The Latins *copy* the Greek epexegetic infinitive in such phrases as

224. In commands,* prayers, laws, expressions of wonder, &c., it is used elliptically, generally with a sententious or dictatorial tone (Jebb, Soph. *El.* 9).

χαίρειν πολλὰ τὸν ἄνδρα Θυώνιχον good morning, Thyonichus! (sc. κελεύω χαίρειν).

τοὺς Θρᾷκας ἀπιέναι παρεῖναι δ' εἰς ἔνην the Thracians to go away, and appear the day after to-morrow.

μή με δουλείας τυχεῖν (grant) that I may not be enslaved!

γυμνὸν δὲ σπείρειν γυμνὸν δὲ βοωτεῖν (Hes. *Opp.* 389) nudus *ara, sere* nudus.

τοῦτον ὑβρίζειν, ἀναπνεῖν δέ that this fellow should be insolent, and that he should be alive!

So in Latin:

'Men' incepto desistere victam?'—Virg. *Æn.* i. 41.

'Adeone hominem . . . infelicem esse ut ego sum.'—Ter. *Andr.* i. v. 11.

225. After verbs of declaring, feeling, &c., the *tenses* of the infinitive are used in their proper meaning; as

ἠνάγκασε τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν he made the disciples embark on the ship (single action), and go before him (continued action). —Matt. xiv. 22.†

226. The *subject* of the infinitive is put in the *accusative*, not in the nominative as in the case of a finite verb, as

ὁ Κῦρος ἐνίκησε, but

ἤγγειλαν τὸν Κῦρον νικῆσαι.

λευκὸs ἰδεῖν *niveus videri*, Hor. *Od.* iv. 2, and also the infinitive in apposition to the meaning of the sentence; compare δῶρ' ἀθανάτων οἷα διδοῦσιν ἔχειν, Theogn. 1164, with 'Ille suo moriens *dat habere* nepoti,' *Æn.* ix. 362, and δῶκεν ἀνέμοις φέρεσθαι with 'dederatque comam *diffundere* ventis,' Virg. *Æn.* i. 323. 'And *give him to partake* Full happiness with me.'—*P. L.* ix. 818. 'Une seule remarque reste *à faire*.'—Chateaubriand.

* This use of the infinitive as an imperative is found in other languages. In Hebrew the infinitive and imperative are generally the same in form. In Provençal Non *temer* Maria=fear not Mary. In English military commands, 'Left division *to* march,' &c.

† The very frequent use of the infinitive with τοῦ to express purpose in the New Testament (e.g. εἰσῆλθε τοῦ μεῖναι σὺν αὐτοῖς, Luke xxiv. 29) is neither an ellipse of ἕνεκα, nor a Hebraism, but may be paralleled in classical Greek (see Winer, *Gram. N. T.* § xliv.), and arose from the meaning of the genitive. It is however used in a lax and extended manner, especially by St. Luke.

227. This use of the accusative and infinitive in good classical English is very much more rare, although it is not unknown; e.g. I hear you sing, I bid you go.—Clyde. It is really due to what is called antiptosis, i.e. to that *prolepsis of the subject of the dependent clause*, which has been already explained in § 63; e.g.

> ἔλεγον ὅτι ὁ Κῦρος τέθνηκε they said that ' Cyrus is dead,'

may become

> ἔλεγον τὸν Κῦρον ὅτι τέθνηκε,*

which is the same as

> ἔλεγον τὸν Κῦρον τεθνηκέναι.—Curtius.

228. Instead of the accusative and infinitive after verbs of declaring, ὅτι may be used with the indicative where we should use inverted commas to show that we are quoting a person's exact words, as

> *they said ' Cyrus is dead'*;

but where the narrator does not wish to vouch for the fact stated, ὡς with the optative is used, as

> διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύοι αὐτῷ he accused Cyrus to his brother, *alleging that* he was plotting against him (compare the English vulgarism ' saying as *how* ').

229. If the subject of the infinitive is the same as that of the finite verb, the *nominative* and infinitive† are used, as

> ἔφη οὐκ αὐτὸς ἀλλ' ἐκεῖνον στρατηγεῖν he said that not he (himself), but that Nicias was general.
>
> ὁ ᾿Αλέξανδρος ἔφασκεν εἶναι Διὸς υἱὸς Alexander alleged that he was a son of Zeus.

[So too with participles; as ἴσθι ἀνόητος ὤν know that you are foolish.]

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* And this construction with ὅτι being more *precise*, becomes more frequent in later writers (e. g. in Hellenistic Greek). Accordingly, we are (once more) not surprised to find that the infinitive has *vanished from Modern Greek*, being replaced by να (=ἵνα) and a finite verb; just as in French, *que* with a verb is often used where the infinitive would have been used in Latin, because in later Latin *quod* or *quia* with the finite verb is substituted for it.

† This is really a case of brachylogy, i.e. a shortened form of expression, for αὐτὸς οὐκ ἔφη ἑαυτὸν στρατηγεῖν. In Latin, and sometimes in Greek, the full construction is used, as οἴουαι ἐμαυτὸν ἁμαρτεῖν credo me errasse.

It is the same in Latin; as

'Rettulit Ajax
Esse Jovis pronepos.'—Ov. *M.* xiii. 141.

230. 'Predicative qualifications referring to a *genitive* or *dative* may be in these cases.'—Clyde.

ἐδέοντο αὐτοῦ εἶναι προθύμου they besought him to be *of good cheer.*

ἔξεστί μοι γενέσθαι εὐδαίμονι licet *mihi* esse *beato.*

231. English differs from Greek and Latin in taking a *present* instead of a *future* infinitive after verbs of promising, &c.; as

ἐλπίζω εὐτυχήσειν spero me *beatum fore* I hope *to be* happy.

ὑπέσχετο δώσειν πέντε μνᾶς promisit se quinque minas *daturum* he promised to give five minæ.

232. The infinitive with the article becomes a declinable substantive, and may be used in any case (τὸ τύπτειν striking, τοῦ τύπτειν of striking, &c.), thus answering to the Latin gerund; as

Nom. τὸ ἁμαρτάνειν ἀνθρώπους ὄντας οὐδὲν θαυμαστὸν '*to err* is human.'

Gen. ἐπιθυμία τοῦ πιεῖν desiderium bibendi.

Dat. κεκράτηκε τῷ πρότερος πρὸς τοὺς πολεμίους ἰέναι he has conquered by going first against the enemy.

233. Accus. αὐτὸ τὸ ἀποθνήσκειν οὐδεὶς φοβεῖται no one fears the mere dying. Even without the article the infinitive is often substantival; as

δεῖ λέγειν it is necessary to say.

σχήσω σε πηδᾶν I will stop your leaping.

ὃν θανεῖν ἐρρυσάμην whom I saved from death.

234. This substantival use of the infinitive is common to most languages; e.g. it is found in Hebrew:

In Latin: Matris lallare recusas, you refuse your mother's lullaby.—Persius. Multum interest inter dare et accipere.—Sen. *Benef.* v. 10.

In German:

Und ihr Leben ist immer ein ewiges Gehen und Kommen,

Oder ein Heben und Tragen, Bereiten und Schaffen für Andre.—Goethe, *Herm. und Dorothea.*

In French : Il en a perdu le boire et le manger.
In Italian : Non era l' andar suo cosa mortale.—Petrarch.
In Spanish : El mucho estudiar, too much study.
In English :

> For not to have been dipped in Lethe's stream
> Could save the son of Thetis *from to die.*—Spenser.*

THE PARTICIPLE (μετοχή).

235. The Participle† has affinities with the adjective, as the infinitive has with the noun. Hence Voss calls the participles *mules,* ' because they partake alike of the noun and the verb, as the mule of the horse and the ass.' Its essential force is *attributive,* and hence it always refers to some substantive expressed or understood. The present participle in Sanskrit was originally an ablative (or genitive) of the verbal root ending in *at*; the nasal addition of *n* is non-essential, though it appears in the Greek termination ων and the Latin *ns.* Thus the participle would be analogous to our participial forms *a* (i.e. *on*) *hunting, a fishing,* &c. We have already seen in the instance of the adjective that it is a common practice in most languages to form new declinable expressions by adding case-endings to some oblique case of a noun ; e.g. in German the adjective *vorhandener* is obviously formed by declining a dative case.

236. In the use of the participle, as in that of the infinitive, English and Greek are more rich and varied than Latin or German. In consequence of their frequent use of the participle, one of the grammarians calls the Greeks φιλομέτοχοι.

237. Like the infinitive, the participle may express

I. Either the necessary accessories of the verbal notion ; as

χαίρω τῷ πατρὶ ἐλθόντι I rejoice at my father's *arrival.*

Or

II. ' It expresses notions of time, cause, manner, which are the mere *accidents* of the verbal notion ; ‡ as

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* ' Our English infinitive is the mutilated form of the dative of a gerund. Rask says that the present infinitive is never used in Anglo-Saxon with the particle *to* as in Modern English, though the gerund always requires *to.'*—*New Crat.* p. 603.

† Μετοχή ἐστι λέξις μετέχουσα τῆς τῶν ῥημάτων καὶ τῆς τῶν ὀνομάτων ἰδιότητος, Dionys. Thrax, § 19 ; i.e. it is so called from *participating* in the nature both of verbs and nouns.

‡ Jelf, § 680.

I

τελευτῶν εἶπε at last he said.

λῃϊζόμενοι ζῶσι they live by plunder.

χαίρων with impunity.

κλαίων to your sorrow, &c.

238. I. It *completes the verbal notion* by expressing the exact circumstances under which the action took place; as

ὁρῶ ἄνθρωπον τρέχοντα.

ἀκούω Σωκράτους λέγοντος.

In such cases it is really equivalent to a separate clause introduced by ὅτι, and when the subject of both these clauses is the same, the participle is attracted into the nominative, e.g. ' *I* know that *I* am mortal,' becomes in Greek οἶδα θνητὸς ὤν.*

The verbs which take this construction are *a*. Verbs of physical or mental perception. *b*. Verbs of emotion. *c*. Verbs of pointing out. *d*. Verbs which express a state or condition ; as

a. ἀδύνατοι ὁρῶμεν ὄντες περιγενέσθαι *we* see that *we* are unable to conquer.

πρὸς ἀνδρὸς ᾔσθετ' ἠδικημένη she perceived that she had been injured by her husband.

ἐπειδὰν γνῶσιν ἀπιστούμενοι when they know that they are distrusted.

b. οἱ θεοὶ χαίρουσι τιμώμενοι the gods rejoice in being honoured.

ὁ δὲ φρεσὶ τέρπετ' ἀκούων he rejoiced in heart to hear it.

c. κακὸς ὢν ἁλίσκεται **he is** convicted of being base.

δῆλός ἐστιν ὥς τι δρασείων κακὸν it is evident that he intends to do some mischief.†

στέργων δὲ φανερὸς μὲν ἦν οὐδένα it was obvious that he loved no one.

d. τίς ἔτυχε παραγενόμενος; who happened to be present?

οὐκ ἀνέξομαι ζῶσα I will not endure to live.

παῦσαι λέγουσα cease saying.

ἤρξαντο οἰκοδομοῦντες they began building.

διατελεῖ με ἀγαπῶν he continues loving me.

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* With σύνοιδα, συγγιγνώσκω ἐμαυτῷ 'I am conscious of,' the nominative *or* dative may be used, as σύνοιδα ἐμαυτῷ σοφὸς ὤν, or σοφῷ ὄντι. N.B. οἶδα ἀγαθὸς ὤν I *know* that I am good; but οἶμαι ἀγαθὸς εἶναι I *think* that I am good.

† Notice the *personal* construction of λέγομαι, δῆλος, φανερός, δίκαιός εἰμι, unlike the English idiom ' *it* is evident *that*,' &c.

We find the same idiom in Latin; as

Sensit medios delapsus in hostes, he perceived that he had slipped into the midst of foes.—Virg. *Æn.* ii. 377 (=ἤσθετο ἐμπεσών). Video *deceptus* ab illis, I see that I have been deceived by them (αἰσθάνομαι ἐξηπατημένος).

And it has been imitated by Milton (*Par. Lost*, ix. 792):

'She engorged without restraint,
And knew not eating death,'

i.e. *that she was eating death.* Cf. Oppian, *Halieut.* ii. 106:

οὐδ' ἐνόησαν ἐὸν σπεύδοντες ὄλεθρον.

239. With the infinitive some of these verbs express an entirely different meaning; e.g.

ἐπίσταμαι ποιῶν I know that I am doing it; ἐπίσταμαι ποιεῖν I know how to do it.

οἶδα ἀγαθὸς ὤν I know that I am good; οἶδα ἀγαθὸς εἶναι I know how to be good.

μέμνησο ἄνθρωπος ὤν remember that you are mortal; μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι let him remember to be a brave man.

φαίνομαι ὤν it is obvious that I am; φαίνομαι εἶναι I appear to be.

αἰσχύνομαι λέγων I am ashamed though I say it; αἰσχυνοίμην ἂν εἰπεῖν I should be ashamed *to* say.

ἄρχομαι διδάσκων I enter on the position of a teacher; ἄρχομαι διδάσκειν I begin to teach.

λέξας ἔχει he has declared; ἔχω λέγειν I have something to say.

240. Φθάνω and λανθάνω may have two constructions, as ἐποίησε φθάσας (or ἀνύσας) he did it beforehand or quickly; ἀπὸ τείχεος ἆλτο λαθών he leapt from the wall unnoticed; or ἔφθη πεζὸς ἰὼν he was beforehand going afoot, ἔλαθε φεύγων he escaped notice in his flight. It is equally correct to say φθάσον ποιῶν or ποίησον φθάσας.

241. II. The participle expresses the *accidents* of the verbal notion,—time, cause, manner; as

ἅπερ καὶ ἀρχόμενος εἶπον as I said at first.

ληϊζόμενοι ζῶσιν they live by plunder.

τί μαθών, τί παθὼν ταῦτα ἐποίησας; *cur hæc fecisti?*

οὐκ ἔστιν ἄρχειν μὴ διδόντα μισθὸν one cannot rule if one does not pay.

242. In this way the participle serves as a substitute for the Latin gerund, as in

θρηνεῖν ἐπῳδὰς πρὸς τομῶντι πήματι to shriek charms over a *cutting* wound, i.e. one that *requires* to be cut.

ὅταν τις ἐς πλέον πέσῃ τοῦ θέλοντος.

243. Participles tend to *compact* sentences together, and to supersede that constant necessity for conjunctions which exists in English, as

Ἀλλ' ἀναστάντες καταψηφίσασθε But now *rise and* condemn me.

The sentences of the Greeks, it has been observed, were like their earliest buildings, Cyclopean in structure,—dispensing, as far as possible, with mortar.

244. Ἔχων, φέρων, ἄγων,* λέγων, χρώμενος, ἀπιών, are used where we use 'with,' as

ἵππον ἄγων ἦλθεν, ξίφος φέρων προσήλασε, τέχνῃ χρώμενος ἐνίκησεν.

Ἔχων is sometimes colloquial and superfluous, as

τί ληρεῖς, φλυαρεῖς ἔχων ; why do you trifle *so*? &c.

245. The uses of the genitive and accusative absolute (ἐμοῦ διδάσκοντος while I am teaching, δέον it being my duty, &c.) are explained under the heads of those cases.

246. Various adverbs are used to add distinctness to participles, as

ἅμα φεύγοντες whilst flying.
μεταξὺ δειπνῶν during dinner.
εὐθὺς ἰδὼν on seeing (a person).
ἅτε παῖς ὢν inasmuch as he was a boy.
ἀχνύμενός περ though grieved.
καίπερ εἰδότες though knowing.

N.B. Notice the difference between such phrases as

κολακεύοντες ἀπατῶσι they deceive *by flattery*,

and

οἱ κολακεύοντες ἀπατῶσι flatterers deceive ;

between

ἐποίησε βασιλεύων he did it during his reign,

and

ὁ βασιλεύων ἐποίησεν the reigning sovereign did it.

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* Ἄγειν καὶ φέρειν 'to harry and carry,' the former of animate, the latter of inanimate things.

VERBALS IN -τέος.

247. Verbal adjectives are a kind of participles passive. They are found in -τέος or -τός, and when derived from transitive verbs may be used either

i. Personally, as

ἀσκητέα σοί ἐστιν ἡ ἀρετὴ you must practise virtue:

or

ii. Impersonally,* as

ἀσκητέον ἐστί σοι τὴν ἀρετήν.
ἐπιθυμητέον ἐστί σοι τῆς ἀρετῆς.

248. They are frequently used in the neuter plural, as

οὓς οὐ παραδοτέα τοῖς ᾿Αθηναίοις ἐστὶν whom we must not give up to the Athenians.

γυναικὸς οὐδαμῶς ἡσσητέα we must by no means be worsted by a woman.

249. Verbal adjectives in -τός usually imply *possibility*; those in -τέος *necessity*; as

λυτὸς one who is loosed, or able to be loosed; λυτέος one who is to be loosed.

ποιητὸν what *may* be done; ποιητέον what *must* be done.

THE PARTICLE Ἂν WITH THE MOODS.

250. The very important particles ἄν, and epic κέ, κά, are supposed to be derived respectively from ἀνὰ and κατά, ' *according to*,' and to be connected with the Latin *an*, and *quam*. They always imply a verb and a *condition*,† but have no *exact* equivalent in any language. Their chief use is to articulate, analyse, give prominence or emphasis to the *conditionality* of a notion.

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* This resembles the use of the Latin participle in -dus, in such phrases as 'pacem Trojano a rege petendam,' Virg. *Æn.* xi. 230 (αἰτητέον εἰρήνην). Cf. Lucr. i. 111. Canes paucos et acres habendum.—Varro.

† The particles τε, που, ἴσως, ἄν express *ascending degrees* of uncertainty; viz.: i. surely, ii. very likely, iii. possibly, iv. contingently, or *on certain conditions*. The very existence of this unparalleled particle shows how intensely the Greeks realised the conception of *contingency*, and their general dislike to *positive directness*. On its derivation see Pott, *Etymolog. Forschungen*, i. 420. In some of its usages (ἄν = ἐάν) it offers a curious fortuitous analogy to the now obsolete ' an,' which indeed might often be used in rendering it. 'An,' and ' and,' in the sense of

251. Ἄν is used with three moods, the indicative, optative, and (*when combined with other words*) the subjunctive; and also with the infinitive and participle. But it is never found with the imperative.

252. In the indicative, it is generally found with the *imperfect* (of continued acts), the *aorist* (of momentary acts), and less frequently the *pluperfect* (of abiding results); but *not* with the present and perfect, and very rarely (if ever) with the future.*

253. Its potential meaning is always clear; thus

ἀπέθνησκεν *he was dying*;
ἀπέθανεν *he died*;
ἐτεθνήκει *he had died*;

but

ἀπέθνησκεν ἂν *he would* be, or have been, *dying*;
ἀπέθανεν ἂν *he would have* died;
ἐτεθνήκει ἂν *he would have been* dead;†

i.e. in each case 'he would, *if so and so had happened*;' and

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'*if*,' were once common, as 'an it please you,' '*an* I should catch you,' &c.

'What knowledge could we have of ancient things past, *and* historie were not?'—Lord Berners, Preface to Froissart.

'To glut up, *and* you could, your wasting hunger.'—Sir John Cheeke.

See Craik, *Engl. of Shaksp.* p. 114; Abbott, *Shaksp. Gram.* p. 29.

* The best scholars (Hermann, Porson, &c.) decide against ἂν with the future; there is indeed no reason *in the nature of things* against such an idiom (since what *will be* may be supposed to depend on conditions), and κε is used freely with the future in Epic; but as it is certain that a people 'qui amant omnia dubitantius loqui,' would have used this formula if it had not grated against their sense of fitness, it is better to attribute to carelessness or corrupt readings the few cases which do occur.

† The *position* of ἂν is always nearest to the word which *colours* the sentence. Sentences like οὐκ οἶδ' ἂν εἰ πείσαιμι, Eur. *Med.* 941, *Alc.* 48, vereor ut suadeam, *I fear I shall not persuade*, are mere instances of a spurious hyperbaton, meaning οὐκ-οἶδ'-εἰ = haud scio an, πείσαιμι-ἂν; for ἐὰν in Attic is never resolved into εἰ ἂν, and *never* takes the optative (or the indicative). οὐκ οἶδ' ἂν εἰ δυναίμην = I fear I shall not be able = φοβοῦμαι-μὴ οὐ-δύνωμαι.

It is true that in *late* Attic ἐὰν is found with the optative (e.g. twice in Lucian); in Thuc. iii. 44, the reading ἤν τε καὶ ἔχοντές τι συγγνώμης εἶεν is probably wrong, or else the expression is a mere solœcism, such as is found even in the best writers. Thomas Magister lays down the rule, ἢν ἀεὶ μετὰ τῶν ὑποτακτικῶν παρὰ τοῖς ἀκριβεστάτοις, ἢν *is always found with subjunctives in the most accurate writers*; and then alluding to this passage of Thucydides as an exception, he adds ἀλλ' οὐ δεῖ ζηλοῦν τὸ ἅπαξ ῥηθὲν *isolated exceptions should not be imitated*.

ἄν always *implies* a protasis of this kind, even where such protasis is not expressed.

> τὰ γὰρ τοιαῦτα οὔτ᾽ ἐγίγνετο οὔτ᾽ ἂν ἐγένετο for such
> things neither were taking place, nor could have taken
> place (sc. on any conditions).

On ἄν with the imperfect see Mr. Jebb's *Electra*, l. 323.

254. But, besides this potential usage, ἄν with the imperfect is also used *frequentatively*, to mean ' you did so *as often as such and such circumstances recurred*;' and sometimes it cannot be certainly known which of the two meanings is intended. Thus

> ὅ,τι μάθοιμ᾽ ἑκάστοτε
> ἐπελανθανόμην ἂν εὐθὺς ὑπὸ πλήθους ἐτῶν (Ar. *Nub.* 831)
> but whatever I learnt on each several occasion, I used
> to be forgetting directly in consequence of my old
> age.

> ὡς προτοῦ
> οὐδεὶς ἐπρίατ᾽ ἂν δρέπανον οὐδὲ κολλύβου may be either
> ' since previously, no one *used to be buying* a sickle
> even for a farthing,' or, ' no one *would have been buy-
> ing* one,' i.e. if it had been for sale.

255. This *double* use of ἄν with the imperfect (*potential* and *frequentative*) is closely paralleled by the English ' would,' which not only implies a condition, but also *indefinite* recurrence;* as

> ' Pleased with my admiration, and the fire
> His words struck from me, the old man *would* shake
> His years away,' &c.—Wordsworth.

256. In Epic κε is found both with the present and future indicative; but in Attic Greek, ἄν with these tenses is so extremely exceptional, that it must be regarded as due to mere carelessness.

257. Ἄν becomes rarer in the New Testament and in later Greek.

258. We have seen that the optative *by itself* has a potential force; and thus we find both

> ποῖ τις φύγοι; whither can one fly ?—Ar. *Plut.* 438;

and

> ποῖ τις ἂν φύγοι;† whither could one fly ?—Eur. *Or.*
> 598.

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* F. Whalley Harper *On the Greek Tenses.*
† In ποῖ τις φυγῇ; the subjunctive expresses a sort of hopeless *delibe-*

But when the optative is potential in meaning, it is *generally* accompanied by ἄν, as

τοῦτο γένοιτ' ἄν this *might* happen.

Hence it is used to soften the asperity i. of commands; ii. of inferences; and iii. direct assertions; as

i. χωροῖς ἂν εἴσω you *might* go=be so good as to enter.

ii. οὐκ ἄρα σωφροσύνη ἂν εἴη αἰδὼς it seems then that sobriety and modesty *could not* be synonyms.

iii. ὑθλεῖς· ἄπερρ', οὐκ ἂν διδαξαίμην σ' ἔτι you talk nonsense; get away; I couldn't [=will not] teach you any more.

σὺ μὲν κομίζοις ἂν σεαυτὸν ᾗ θέλεις *you* then may convey yourself where you like.—Soph. *Ant.* 444.

N.B. Expressions like the last being *in form* conditional (though *really* polite imperatives), are negatived by οὐ, not by μή.

259. In negative sentences the omission of ἄν with the optative makes the negation stronger, by denying the potentiality absolutely and independently of all conditions, as

τὸ γὰρ ἐμφυὲς οὔτ' αἴθων ἀλώπηξ οὔτ' ἐρίβρομοι λέοντες διαλλάξαιντο ἦθος neither tawny fox nor loudly-roaring lions *could* change their inborn nature.—Pind.

πῶς ἄν; τίς ἄν; are used with the optative in wishes.

260. Ἄν does not properly go with the subjunctive;* but it often qualifies εἰ, ὅς, οἷος, πρὶν, ἕως, &c., and often *coalesces* with some other particle, as in ἐάν, ὅταν, ἐπειδάν, &c.; and these combinations *always* take the subjunctive. In such cases therefore ἄν does not belong to the verb, but modifies the particle or relative; thus ὅς *who*; ὃς ἄν *whoever*; ἵνα *where*; ἵνα ἄν *wheresoever*; ὅτε *when*; ὅταν *whensoever*; πρὶν *ere*; πρὶν ἄν *or ever*, &c.

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ration, 'whither is one to fly?' N.B. You can say ποῖ τις φύγῃ; because this is equivalent to ποῖ φύγω; whither *am* I to fly? but you cannot say ποῖ φύγῃ without the τις.

* As Hermann briefly states it, '*you cannot say* λέγῃ ἄν; and in phrases like ὃς ἂν λέγῃ, ὅταν λέγῃ, ἐὰν λέγῃ, &c., the particle *modifies, not the verb but, the preceding relative.* Not ἄν therefore, but its combination with the preceding word, is correctly said to be construed with the subjunctive; for ὃς ἂν λέγῃ gives a meaning, and so does ὃς ἂν *whoever*, but ἂν λέγῃ combines into *no meaning at all.* Hence we always find ὃς ἂν λέγῃ, never ὃς λέγῃ ἄν.' The rule for beginners, says Dr. Donaldson, is '*Relativa et particulæ relativæ cum ἂν subjunctivum exigunt.*'

ὃς ποιεῖ he who does ; ὃς ἂν ποιῇ *whosoever* may do.
οὓς εἶδεν those whom he saw ; οὓς ἂν ἴδῃ whomsoever he
sees.

ἵνα where ; ἵνα ἂν wheresoever ; as πατρὶς γάρ ἐστι πᾶσ᾽ ἵν᾽
ἂν πράττῃ τις εὖ for every land is one's country where-
soever one fares well (ἵνα ἂν always=*ubicunque*).

261. We get therefore this rule : Whenever an indefinite
sense is not required for ὅς, ὅστις, ὅτε, ἐπεί, &c., the optative
is almost always used ; when an indefinite sense is required,
*they are combined with ἂν and followed by the subjunctive.**

262. If however any such combination of a conjunction
with ἂν *is* found in the same clause with the optative, the ἂν
then belongs to the *verb* and *not* to the conjunction, as

ἐσθῆτα δι᾽ ἣν ἂν μάλιστα ἡ ὥρα διαλάμποι dress such as
through it her beauty might best shine (ἂν-διαλάμποι) ;

but if it had been διαλάμπῃ it would mean through whatever
dress (δι᾽ ἣν ἂν) her beauty may best shine.

So too

οὐκ-ἔχω-ὅπως ἂν-ἀπιστοίην I know not how I-could-
possibly-disbelieve.

τίς δ᾽ οὕτως ἄνους
ὃς ὑμέ κα-πρίαιτο.—Ar. *Ach.* 720.

N.B. Compare

ὅσους εἶδεν as many as he saw (on some past occasion).
ὅσους ἴδοι as many as he saw (i.e. ' from time to time ')
(the optative being *iterative* = *happened* to see).
ὅσους ἂν ἴδῃ as many as ever he sees.

263. Ἄν with the infinitive† and participle gives them a
potential or hypothetic meaning ; ‡ as

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* We have already seen that ὅς, ὅτε, εἰ, &c., *may* be joined with the
subjunctive without ἂν in those *very rare* cases in which it is intended to
exclude all notion of any possible condition.

† In Latin we cannot express the distinction between the aorist and
the present ; so that we get

γράφειν ἂν = scripturum esse } = γράψαι ἂν.—Clyde.
γεγραφέναι ἂν = scripturum fuisse }

‡ In Thuc. iv. 24, we have τοῖς Ἀθηναίοις τε οὐκ ἂν εἶναι ἐφορμεῖν καὶ
τοῦ πορθμοῦ κρατεῖν 'In that case they thought that it would be im-
possible for the Athenians to lie at anchor there, and that they them-
selves would remain masters of the strait,' where the ἂν with εἶναι
implies that *that* result is slightly less probable than the other.

Κῦρος εἰ ἐβίωσεν ἄριστος ἂν δοκεῖ ἄρχων γενέσθαι Cyrus,
  had he lived, *would I think have been* a consummate
  general (= οἶμαι ὅτι ἂν ἐγένετο).

δυνηθεὶς ἂν αὐτὸς ἔχειν ἀπέδωκεν though *he might have
  kept it*, he gave it back (= ἐδυνήθη ἄν).

264. Practically it is not used with the future infinitive or
participle. The few apparent cases in which this occurs are
so rare, that they must be due to carelessness.

265. Just as

ταῦτ᾽ ἂν ἐγίγνετο = these things would be taking place, or
  would have been taking place;

so

ἔφη ταῦτ᾽ ἂν γίγνεσθαι = he said that these things *would
  be,* or *would have been* taking place.

And as

ταῦτ᾽ ἂν ἐγένετο = these things *would have taken* place;

so

ἔφη ταῦτ᾽ ἂν γενέσθαι = he said that these things **would
  have taken** place.

266. With the participles we have

τὰ γιγνόμενα the things which are taking place; τὰ ἂν
  γιγνόμενα the things which would be (or, *would have*
  been) taking place.

τὰ γενόμενα the things which took place; τὰ ἂν γενόμενα
  the things which would have taken place.

267. Demosthenes often uses the phrase

πολλὰ δ᾽ ἂν ἔχων εἰπεῖν though I should have plenty to
  say, &c.

N.B. i. The verb belonging to ἂν is often *omitted*, as in
Plato's phrases

πῶς γὰρ ἄν; πῶς οὐκ ἄν;

and in

τάχ᾽ ἄν, ὥσπερ ἂν εἰ.

οἱ δ᾽ οἰκέται ῥέγκουσιν ἀλλ᾽ οὐκ ἂν πρὸ τοῦ and the servants
  are snoring, but they *would* not have been heretofore.

φέρε τί δῆτ᾽ ἄν; come then what would you have done?

ii. On the other hand ἂν itself is sometimes omitted where
it can be easily understood, and this is the usual way of
explaining such phrases as

πείθοι᾽ ἂν εἰ πείθοι᾽, ἀπειθοίης δ᾽ ἴσως obey if thou wouldst
obey ; perhaps thou wouldst disobey, Æsch. *Ag.* 1049
(where however, as we have already seen, § 177, 2, ἀπει-
θοίης *may* be potential without ἄν being understood).

iii. **ἄν** is sometimes *repeated* with the optative, partly
for rhetorical effect,* and partly to emphasise *two* words in
the same conditional sentence, of which one is often the nega-
tive; as

φθάνοις δ᾽ ἂν οὐκ ἂν τοῖσδε συγκρύπτων δέμας you could
not possibly be too soon in clothing your person with
these arms (i.e. do it with all speed).

τῷ γὰρ ἂν καὶ μείζονι
λέξαιμ᾽ ἂν ἢ σοί; for to whom in the world even greater
than thyself could I possibly say it?—Soph. *O. T.* 772.

οὐκ ἂν γενοίμην Ἡρακλῆς ἂν I shouldn't *at all* like to be
Hercules (ich mag *nicht etwa* Hercules werden).

iv. **ἄν** is sometimes *misplaced*, by hyperbaton, as in

οὐκ οἶδ᾽ ἂν εἰ πείσαιμι I think it doubtful whether (οὐκ
οἶδ᾽ εἰ *haud scio an*) I could persuade (πείσαιμ᾽ ἄν).

v. **ἄν** as a *conjunction* means *if* = ἐάν, ἤν, as is often the case
in Plato (but not in the poets). It may be distinguished from
the particle ἄν by its standing first in the sentence, which the
particle ἄν never does. This usage of ἄν closely resembles
the obsolete English ' *an*,' as

ἂν Θεὸς ἐθέλῃ *an* God will.

vi. **ἄν** may sometimes be rendered ' otherwise' (pointing to
a suppressed clause), as

ἐπιστευόμην ὑπὸ τῶν Λακεδαιμονίων· οὐ γὰρ ἄν με ἔπεμ-
πον I was trusted by the Lacedæmonians, *otherwise*
they would not have sent me.

THE FINAL CONJUNCTIONS.

268. Final Conjunctions are those which express an end or
purpose, viz. ὡς, ὅπως, ἵνα, and in Epic ὄφρα.
We have already seen that after primary tenses they
regularly take the subjunctive (where *we* use *may*), and after
historical tenses the optative (*might*).

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* The first ἄν is called by the grammarians δυνητικὸν ' effective,' and
the second παραπληρωματικὸν 'complementary.'

269. When this rule is violated, it is from a desire to be graphic (πρὸ ὀμμάτων ποιεῖν); as in the following sentence of Lysias (*de Cæde Eratosth.* ix. 2):

> ἐπειδὴ δὲ τὸ παιδίον ἐγένετο ἡμῖν, ἡ μήτηρ αὐτὸ ἐθήλαζεν, ἵνα δὲ μή, ὁπότε λούεσθαι δέοι, κινδυνεύῃ κατὰ τῆς κλίμακος καταβαίνουσα, ἐγὼ μὲν ἄνω διῃτώμην, αἱ δὲ γυναῖκες κάτω . . . μετὰ δὲ τὸ δεῖπνον τὸ παιδίον ἐβόα καὶ ἐδυσκόλαινεν ὑπὸ τῆς θεραπαίνης ἐπίτηδες λυπούμε-νον ἵνα ταῦτα ποιῇ . . . but when our boy was born, the mother used to nurse it. But that she *may* not run a risk by descending down the stairs whenever it wanted washing, I used to live upstairs, and the women below. And after dinner the child used to cry and fret, being pinched on purpose by the nurse that he *may be doing* so, &c.

It will here be seen at once that κινδυνεύοι '*might* run no risk,' and ποιοῖ *might* do so, would have been the regular constructions; and that the subjunctives are only dramatically substituted for them, to represent the events as going on before the hearer's eyes.

270. On similar principles ὅπως is constantly joined with the *future indicative*;* as

> δέδοιχ' ὅπως μοι μὴ λίαν φανεῖ σοφὴ I fear that you will seem too wise to me (cf. the vulgar English ' I fear *as how* ').

> καὶ τὸ μὲν καλῶς ἔχον

> ὅπως χρονίζον εὖ μενεῖ βουλευτέον (Æsch. *Ag.* 846) and we must take measures whereby all which now is well, *shall* long continue so.

> ἀλλ' ὅπως μὴ 'ν τοῖς τρίβωσιν ἐγκάθηνταί που λίθοι see that *there are not* stones lying anywhere in your cloaks. —Ar. *Ach.* 343.

271. ὅπως with the future constantly means ' see that,' ' take care that,' ' I fear that,' &c.

> ὅπως μὴ σαυτὸν οἰκτιεῖς ποτὲ take care that you will not have some day to pity yourself.—Æsch. *P. V.* 68.

> νῦν οὖν ὅπως σώσεις μ' ἐπεὶ κἀπώλεσας now then see that you save me, since you too destroyed me.—Ar. *Nub.* 1177.

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* This is less frequently the case with ἵνα; and when it is, ἵνα may always have its quasi-local meaning of *where = in which case.*

272. With the past tenses of the indicative ὡς, ὅπως, ἵνα imply that something *has not* occurred,—an impossible or unfulfilled result. It is often rendered '*in which case*,' but such a rendering is unnecessary, and in the third of the following examples would have required οὔποτε not μήποτε.

> οὐκοῦν ἐχρῆν σε Πηγάσου ζεῦξαι πτερόν,
> ὅπως ἐφαίνου τοῖς θεοῖς τραγικώτερος.—Ar. *Pax*, 135.

Ought you not to have, &c., that you might have appeared to the gods more tragic-looking?

> εἰ τῆς ἀκουούσης ἔτ' ἦν
> πηγῆς δι' ὤτων φραγμός, οὐκ ἂν ἐσχόμην
> τὸ μὴ 'ποκλεῖσαι τοὐμὸν ἄθλιον δέμας,
> ἵν' ἦν τυφλός τε καὶ κλύων μηδέν.—Soph. *O. T.* 1386.

If there had been any further means of stopping the fount of hearing through the ears, I would not have abstained from closing up my wretched frame, that I might have been both blind and deaf.

> τί μ' οὐ λαβὼν
> ἔκτεινας εὐθύς, ὡς ἔδειξα μήποτε
> ἐμαυτὸν ἀνθρώποισιν ἔνθεν ἦν γεγώς;—Soph. *O. T.* 1393.

Why didst thou not take, and slay me at once, *that I might* ne'er have shown to men whence I was sprung?

273. We may thus briefly sum up the uses of ὡς, ὅπως, ἵνα:

I. ὡς=as; [ὧς=thus; except when ὡς *follows* the word which it compares, as πατὴρ ὧς like a father.]

ὡς is the adverb of ὅς ἥ ὅ; when ὡς=as, ὡς ἄν means 'in whatever way.'

    a. It is used with superlatives, as
> ὡς τάχιστα *quam celerrime* as quickly as possible.

    b. Like the Latin *ut*, ὡς sometimes means *when*.

    c. It is sometimes used declaratively for ὅτι *quod* when we intend to express an *assertion* rather than a *fact*.

    d. ὡς as a final conjunction=*in order that*; ὡς ἄν* *in order that perhaps*; the former used, as we have

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* In one or two instances only, ὡς ἄν appears to mean 'so long as;' e.g. Soph. *Aj.* 1096,

> τοῦ δὲ σοῦ ψόφου
> οὐκ ἂν στραφείην ὡς ἂν ᾖς οἷός περ εἶ but I will not swerve because of thy clamour, *so long as* thou art what thou art. (Comp. Eur. *Ion*, 77, *Hec.* 330.)

seen, when the result is certain; the latter when less certain (but only in poetry; ὡς ἂν is never used of a purpose in Attic prose).

II. *a.* ὅπως *how* stands to πῶς in the same relation as ὅστις to τις, &c., as has been already explained.

N. καὶ πῶς; Δ. ὅπως; N. How then? D. *How quotha?* πῶς; how? οὐκ οἶδ' ὅπως I don't know how.

When ὅπως=how, ὅπως ἂν=howsoever; as

ἀξιῶν αὐτῷ τε ἐξεῖναι διαλέγεσθαι ὅπως βούλεται, καί σοι ὅπως ἂν αὖ σὺ βούλῃ claiming the right for himself to discourse how he likes, and for you too however *you* like.—Plat. *Prot.* 336 B.

b. Like the English *how*, ὅπως comes to mean *that*, and in many sentences either translation may be used.*

c. When ὅπως=in order that, ὅπως ἂν=in order that perhaps.

III. *a.* ἵνα=*where*; as

οὐχ ὁρᾷς ἵν' εἶ κακοῦ; see you not in what evil plight (lit. *where* of evil) you are?

ἵνα ἂν=wheresoever (*sicubi, ubicunque*).—Soph. *Œd. Col.* 189.

b. As a final conjunction, ἵνα=*whereby*, i.e. in order that.

But in *this* meaning it differs from ὡς, ὅπως *in two respects*:
i. It is never combined with ἂν.
ii. It is never found with the future indicative.

THE NEGATIVES.

274. The Greek language has two classes of negatives, οὐ and its compounds οὐδέ, οὔτε, οὐδείς, οὐδαμῶς, &c.; μή† with its compounds μηδέ, μήτε, μηδείς, μηδαμῶς, &c. The differences between them are simple and definite.

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* 'How' and 'that' are interchanged throughout the whole of Coleridge's beautiful poem of Genevieve; and Johnson quotes as an instance of this sense the following sentence, 'Thick clouds put us in some hope of land, knowing *how* that part of the South Sea was utterly unknown,' &c.—Bacon. [Harper, p. 117.]

† Naturally the subjective negation μή is too refined and luxurious for some dialects of Modern Greek; accordingly in Tzaconian we find only the negatives δὲν (=οὐδέν), and ὁ (=οὐ). See Suidas, s.v. φιλόξενος, Athen. *Deipnos.* XI. v. p. 466; Farrar, *Chapters on Language*, p. 91.

275. The main distinctions between οὐ and μή are as follows : ʻ οὐ *negat*, μή *vetat* ; οὐ *negat rem*, μή *conceptionem quoque rei*.'—Herm. In fact, as Madvig observes, οὐ is always used when some *specific* rule does not require the use of μή.

i. οὐ denies, as

οὐκ ἔστι ταῦτα it is not so.

μή forbids, as

μή κλέπτε do not steal.

ii. οὐ is objective and categorical, i.e. it negatives *facts* and *certainties*.

μή is subjective and hypothetical, i.e. it negatives conceptions, thoughts, &c.

iii. οὐ is the negation of the judgment; μή of wishes and suppositions.

οὐ . . .; expects the answer Yes; as ἆρα οὐ ;=*nonne?* οὐ μενεῖς; *quin manes?* Won't you stop ?=stop !

μή . . .; expects the answer No; ἆρα μή=μῶν; (μή οὖν)= *num?* μή τέθνηκεν ὁ πατήρ; I hope my father is not dead, num mortuus est pater?

<center>Μή.*</center>

276. Μή is used

i. With the hypothetical participle, as

μή δρῶν *if* he does not do it.

ii. After εἰ, ἐάν, ἐπειδάν, ὅταν, as

εἰ μή λέγεις *unless* you say.

iii. After final particles, ἵνα, ὅπως, &c., as

παρακάλει ἰατρόν, ὅπως μή ἀποθάνῃ summon a physician that he may not die.

iv. After all hypothetical, indefinite, or causal relatives, ὅς ἄν, ὁποῖος ἄν, &c.

v. In all wishes, as

μή γένοιτο God forbid !

vi. In all prohibitions, as

μή κλέψῃς τοῦτο do not steal this.
Μηδεὶς ἀγεωμέτρητος εἰσίτω let no one untrained in geometry enter.

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* In Hebrew אַל *al* =μή, לֹא *lo* = οὐ.

vii. With the hortative and deliberative subjunctive, **as**

μὴ γράφωμεν *let us not* write.

μὴ ἀποκρίνωμαι; *am I not* to answer you?

viii. With the infinitive* (except after verbs *declarandi et sentiendi*, because then the infinitive=the indicative with ὅτι), **as**

σοὶ τὸ μὴ σιγῆσαι λοιπὸν ἦν *it remained for you not to be silent.*

ix. With questions which expect the answer *no*; **as**

μὴ ἀρχιτέκτων βούλει γενέσθαι *you don't want to become an architect, do you?*

Hence μῶν; =μὴ οὖν; =*num?*

It will be seen at once that every one of these uses of μὴ springs from its character as a subjective or hypothetical negative.

277. An apparently superfluous μὴ is found after verbs which involve a negative notion, e.g. verbs of refusing, fearing,† doubting, denying, hindering, &c., as

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* ὥστε when followed by the indicative requires οὐ, when by the infinitive μή. Thus

| οὕτως ἄφρων ἦν ὥστε οὐκ ἠβούλετο | adeo stultus fuit ut noluerit, | he was so foolish *that he did not wish* |

(expressing the fact).

| οὕτως ἄφρων ἦν ὥστε μὴ βούλεσθαι | adeo stultus fuit ut nollet, | he was so foolish *as not to wish* |

(expressing the natural consequence).

The former construction is the more oratorical and picturesque.

Sometimes, *when the negative belongs to a single word*, οὐ with the infinitive follows ὥστε, and sometimes by an apparent irregularity as in Soph. *El.* 783. See Shilleto on *Dem. de F. Leg.* App. c.

† φοβοῦμαι μὴ = *forsitan*, οὐκ οἶδ᾽ εἰ = *haud scio an*, which signifies less *probability.* Notice the distinction between the following,

| δέδοικα μὴ ποιῆς | vereor ne facias, | I fear that you may be doing it. |
| — ποιήσεις — | facturus sis, | I *fear that* you will do it. |

But for δέδοικα μὴ ποιεῖς, ἐποίεις, ἐποίησας, πεποίηκας I fear you are, were doing, did, or have done it (where no *doubt* is expressed, and the δέδοικα is merely due to courtesy), there is no exact Latin equivalent, since in Latin the subjunctive *must* be used. See Shilleto, *Demosth. de F. Leg.* App. A. Hearing a person soliloquise on the spelling of a word I might say δέδ. μὴ ἁμάρτῃς, but if I saw him beginning to spell it wrong, I should say δέδ. μὴ ἁμαρτάνεις.—Jebb's *Electra*, l. 581.

φοβοῦμαι μὴ ἀμφοτέρων ἡμαρτήκαμεν I fear we have missed both.

ἠναντιώθην αὐτῷ μηδὲν ποιεῖν παρὰ τοὺς νόμους j'empêchai qu'il *ne* fît rien contre les lois.

οὐκ ἂν ἔξαρνος γένοιο μὴ οὐκ ἐμὸς υἱὸς εἶναι tu ne nieras pas que tu *ne* sois mon fils.

μη λαβεῖν ἐξαρνούμενος denying that he received them.

278. In all these instances the μὴ is merely a repetition of the negative implied in the verb ; e.g.

ἠρνοῦντο μὴ πεπτωκέναι they made a denial to the effect that ' they had *not* fallen.'

After verbs of fearing and considering μὴ = *lest*, as

δέδοικα μὴ θάνῃ vereor ne moriatur, I fear lest he die, i.e. that he *will* die.

This pleonastic negative is common in modern languages, e.g.

In English :

' First, he *denied* you had in him *no* right.'—Shakspeare, *Comedy of Errors*, iv. 2. 7.

' If any of you know . . . just *impediment* why these two should *not* be joined together.'—Prayer-book.

' Can any man *forbid* water that these should *not* be baptised . . . ?—Acts x. 47.

In French :

Je crains que sa maladie *ne* soit mortelle, I fear his disease *is* fatal.

In Italian :

Guardarsi di *non* credere, be on your guard against believing.

In Spanish :

Temia *no* entrara, I feared he might come in.

Por poco *no* me caigo, haud multum abfuit *quin* caderem.

Οὐ.

279. οὐ is the proper negation of the *indicative*, and of all forms that *can be directly resolved* into the indicative ; e.g. in Homer of the subjunctive, where it scarcely differs from a future (see § 176) ; of the optative in oratio obliqua (after ὅτι and ὡς), where it merely represents the indicative of the oratio recta ; and of the optative with ἄν, which is merely a milder future or imperative.

280. οὐ has a property, not possessed by μή, *of coalescing* with single words, like the privative α; as

    τὰ οὐ καλὰ *inhonesta*; οὐχ ἥκιστα *decidedly*; οὔ φημι nego; οὐχ ὑπισχνοῦμαι I refuse; οὐ στέργω I hate.

Hence such sentences as

    εἰ τοὺς θανόντας οὐκ ἐᾷς θάπτειν if you *prevent* the burial of the dead,

or

    εἰ δέ τοι οὐ δώσει if he shall *refuse* it to you,

are no violations of the rule that μὴ should be used after conditionals, because οὐκ ἐῶ = veto, οὐ δώσω = recusabo; and so of all similar cases. Such expressions are due to the figure of speech called *litotes*, by which less is *said* than is *meant*; e.g.

    'Shall I praise you for these things? I praise you not' = I do anything but praise you.*

281. The same thing sometimes occurs where εἰ = ὅτι after verbs of disapprobation, &c., an indirect form due to Attic politeness; as

    θαυμάζω εἰ ταῦτα οὐ ποιεῖς I wonder *that* you do not act thus;

but here μὴ is more usual ⌜see Jelf, 804, 8⌝.

282. Similarly verbs *declarandi et sentiendi* may be followed by οὐ with the *infinitive*, as

    ὁμολογῶ οὐ κατὰ Μέλητον καὶ Ἄνυτον εἶναι ῥήτωρ I confess *that* I am not an orator after the fashion of Meletus and Anytus.

283. οὐ is redundant after ἢ *than* generally in negative sentences, as

    πόλιν ὅλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους (Thuc. iii. 36) to destroy a whole city rather than the guilty;

so in French ·

    On méprise ceux qui parlent autrement qu'ils *ne* pensent.
    Il n'écrit pas mieux cette année-ci qu'il *ne* faisait l'année passée.—Jelf, § 749, 3.

284. A few contrasted and mixed instances of οὐ and μὴ will illustrate the principles here laid down, which are sufficient to meet every case which occurs in good Greek.

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    * This is a common idiom in Hebrew with לֹא = 'anything but.' See Hos. i. 9; Ps. i. 4.

εἰ μὴ ταῦτά ἐστι, οὐδὲ τάδε (Plat. *Phæd.* 76, E) *if that is not true, neither is this.*

μὴ θνῆσχ᾽ ὑπὲρ τοῦδ᾽ ἀνδρός, οὐδ᾽ ἐγὼ πρὸ σοῦ (Eur. *Alc.* 690) *die not on my behalf, nor (will I die) for thee.*

ἐγὼ δ᾽ ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε
οὐκ ἂν δυναίμην μήτ᾽ ἐπισταίμην λέγειν (Soph. *Ant.* 682) *but I could not say, and may I never know how to say, that you are not right in what you say.*

[μὴ λέγεις because it follows the indefinite relative ὅπως; οὐκ ἂν δυναίμην because ἂν δυναίμην is a mild future; μήτ᾽ ἐπισταίμην because this is a wish.]

ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται, ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν κ.τ.λ. (John iii. 18) *he that believeth on him is not condemned, but if any one believeth not he has been condemned already, because he hath not believed, &c.*

[οὐ κρίνεται is a *fact*; ὁ μὴ πιστεύων is an hypothesis=if any one does not; ὅτι μὴ because this depends on the former hypothesis.]

ἔξεστι κῆνσον δοῦναι ἢ οὔ; δῶμεν ἢ μὴ δῶμεν; (Mark xii. 14) *is it lawful to give tribute, or (is it) not?* [direct question with οὔ,] *are we to give, or are we not to give?* [deliberative subjunctive with μή.]

οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλεύμασιν
οὐδ᾽ ἐλπίς.—Soph. *Tr.* 727.
there is not even hope in any plans if they be not honourable.

ὁ οὐ πιστεύων *is qui non credit.*
ὁ μὴ πιστεύων *si quis non credat.*

ὁ ἀληθὴς τὰ μὴ ὄντα ὡς οὐκ ὄντα λέγει *he who is true represents whatever things are not* [μὴ = an indefinite conception] *as not-being (or as non-entities).*

ἡ οὐκ ἐμπειρία *the actual want of experience.*
ἡ μὴ ἐμπειρία *want of experience if, or wherever it may exist.*

τὸ οὐκ ἀγαθὸν *that which is bad;* τὸ μὴ ἀγαθὸν *whatever may not be good.*

ὃς οὐ ποιεῖ ταῦτα *qui non facit hæc.*
ὃς μὴ ποιεῖ ταῦτα *qui hæc non faciat, or si quis, &c.*

ἃ οὐκ οἶδα *certain things which I do not know;* ἃ μὴ οἶδα *whatever things I may not happen to know.*

προσπασσαλεύσω . . . ἵν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶι
ὄψει.—Æsch. *Prom.* 20.

I will nail thee to a spot where thou shalt never see, &c.
(of a *definite* place).

μέλλουσι γάρ σ' εἰ τῶνδε μὴ λήξεις γόων
ἐνταῦθα πέμψειν ἔνθα μή ποθ' ἡλίου
φάος προσόψει.—Soph. *Elect.* 379.

for they are about to send thee, unless thou wilt cease
from these complaints, to some (unknown) region
where thou shalt never gaze on the sun's light.

οὗτοι φίλα τὰ μὴ φίλ', ὦ κόραι (Eur. *Troad.* 468) truly
things are not acts of friendship, *if they be not* pleasant,
maidens.

ἔξεστι γάρ μοι μὴ λέγειν ἃ μὴ τελῶ (Æsch. *Eum.* 859)
for it rests with me not to mention *anything which* I
shall not carry out.

ἃ μὴ φρονῶ γὰρ οὔποτ' ἀξιῶ λέγειν I never think fit to
speak *anything which* I do not think (ἃ οὐ φρονῶ would
be any *definite* things).

285. Οὐ and μὴ are frequently combined in the same sen-
tence, as in the following examples:

οὐ σῖγα; μηδὲν τῶνδ' ἐρεῖς κατὰ πτόλιν silence ! mention
none of these things throughout the city.—Æsch.
Sept. c. Theb. 250.

οὐ σῖγ' ἀνέξει, μηδὲ δειλίαν ἀρεῖς; keep silent, and as-
sume not cowardice !—Soph. *Aj.* 75.

οὐχὶ συγκλείσεις στόμα,
καὶ μὴ μεθήσεις αὖθις αἰσχίστους λόγους;
close thy mouth, and utter not again most disgraceful
words !*—Eur. *Hipp.* 498.

ἀλλ' εἴσιθ'· οὔ σοι μὴ μεθέψομαί ποτε but enter; I shall
certainly never follow after you.—Soph. *El.* 1052.

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* Of the two very difficult lines—

ἐγὼ δ' οὐ μή ποτε
τἀμ' ὡς ἂν εἴπω μὴ τὰ σ' ἐκφήνω κακά, Soph. *O. T.* 329,

one can only say ' Quot viri tot sententiæ.' Donaldson supposes that
μὴ is *repeated* before the verb, *because* the οὐ μὴ is separated from it. It
would then mean ' Never will I, for the sake of uttering my own pre-
dictions, *never* will I reveal thy woes.'—*New Crat.* p. 587.

These passages are usually and simply explained by *understanding* the οὐ before the following μὴ in the manner illustrated in § 290 *infra*. Some scholars however put the interrogation after each clause of the sentence, and maintain that *μὴ with the future* is admissible in prohibitions. We believe that in point of theory this is correct, although the actual instances are so few, that the idiom must never be imitated.*

286. Two negatives only destroy each other when they belong to *different* predicates, as

> οὐδεὶς ὅστις οὐ γελάσεται there is *no* one who will *not* laugh, i.e. every one will;

otherwise they only *strengthen* the negation. In fact it may be laid down as a rule that *all men have a tendency to strengthen negation by adding negative words to each accessory of the sentence* ;† as

> μήποτ' ἀσεβὲς μηδὲν μηδὲ ἀνόσιον μήτε ποιήσητε μήτε βουλεύσητε neither do, nor plan anything either impious or unholy.—Xen. *Cyr.* VIII. vii. 22.
>
> οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος wherein never man had yet been laid.—Luke xxiii. 52.
>
> ἀκούει δ' οὐδὲν οὐδεὶς οὐδενός no one obeys any one in anything.

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* Μὴ νῦν μοι νεμεσήσετ' Ὀλύμπια δώματ' ἔχοντες.—*Il.* xiv.
καὶ τἀμὰ τεύχη μήτ' ἀγωνάρχαι τινὲς
θήσουσ' Ἀχαιοῖς.—Soph. *Aj.* 572. Cf. *Ant.* 84.

The other instance sometimes quoted (Eur. *Med.* 882, λέξεις δὲ μηδέν, κ.τ.λ.) is perhaps not to the point; but Elmsley's attempt to change as many of such instances as possible into subjunctives, was one of those premature applications of *à priori* reasoning which have done so much to injure scholarship. Dawes' restriction of the use of οὐ μή with the subjunctive to the *second aorist* only is another instance.

† '*No* sonne were he *never* so old of yeares might *noi* marry.'—Ascham, *Scholemaster.* 'Not nohow,' said the landlord, thinking that where negatives were good, the more you heard of them the better.—*Felix Holt*, ii. 198. Whatever may be said of the genius of the English language, yet no one could have misunderstood the query of the London citizen, 'Has nobody seen nothing of never a hat not their own?' The addition of words like γρῦ in Greek, *hilum* in Latin (ne hilum, nihil), *pas* and *point* in French, *jamas* and *nada* in Spanish, &c. is due to the same tendency. 'And carèd *not* for God or man *a point*.'—Spenser, *F. Q.* ii. 12.

Two negatives are often found in Hebrew also (1 K. x. 21; Zeph. ii. 2; Is. v. 9, '*without no* inhabitant,' &c.). So we have οὐδὲ πολλοῦ δεῖ *minime gentium, far from it*, after *negatives*.

287. Old German and Old English *both* agreed with Greek in this idiom, and have only lost it from the influence of Latin; * thus we find in Chaucer—

> 'He *never* yet *no* vilanie *ne* sayde
>   In all his life unto *no* manner wighte.'
> 'His horse was good, but he *ne* was *not* gaie.'
> 'There *ne* was *none* him like,' &c.

And even in Queen Elizabeth's time the idiom prevailed, for we find her writing to King James,

> 'If I had meant it, I would never lay it on others' shoulders, *no* more will I *not* damnify myself that thought it *not*.'

And, in the same letter—

> 'but as *not* to disguise fits *not* the mind of a king.'

The latter instance is illogical though the meaning is clear; it shows how prevalent was the use of the double negative.

Hence Dr. Clyde correctly observes that 'I *don't* know *nothing*' is simply the relic of a *once classical* idiom; and this is true, it may be added, of many vulgarisms and colloquial forms of speech. They are frequently relics of the old infantine pleonastic condition of all languages at their commencement.

Hickes says that before the Conquest we often find as many as four negatives combined:

> 'He is fre of hors that *ner nade* non' (=never had one).
> —Hendyng's *Proverbs* (circ. 1300).

288. The first of two negatives is sometimes omitted; as

Πάρις οὔτε πόλις *neither* Paris nor the city.—Æsch. *Ag.* 514.

λέγουσα μηδὲ δρῶσα.—Eur. *Hec.* 374.

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* In Latin however the rule is *sometimes* broken; e.g. Nulla nec exustas habitant animalia terras.—Tib. IV. i. 164. Absenti nemo ne nocuisse velit (=ne quis).—Prop. II. xix. 32. Cf. Luc. II. xix. 32, &c. The Romance languages have not imitated the pedantic purism of Latin in this matter. Thus in Latin nonnullus=someone, non nemo=somebody; but in Italian 'Non dice nulla,' 'non v'è niuno,' are negatives. So in Provençal, '*Nuls* hom *non* pot ben chantar sens amar' is '*no* man *can* sing well without loving.'—Sir G. C. Lewis, *Romance Languages*, p. 238. So in Spanish *no* lo sabe *nadie* nobody knows it; *no* lo he visto *jamas* I have never seen it. In fact in Latin the colloquial instinct was often too strong for grammatical nicety. Thus in Plautus, *Mil. Glor.* v. v. 18, we find 'Jura te *non* nociturum esse *homini* de hâc re *nemini*,' and even Cicero has (*Verr.* ii. 57) '*Non* mihi prætermittendum videtur *ne* illud quidem *genus*,' &c. See Jani, *A. P.* p. 236.

As in Milton—

> 'Fearing God *nor* man ;'

and Shakspeare—

> 'Tongue *nor* heart cannot conceive nor name thee.'— *Macb.* ii. 3 ;

and in Carew—

> 'Give Lucinda pearl *nor* stone ;'
> 'Gums *nor* spice bring from the East ;'

and in Gifford—

> 'Pallas *nor* Licinus had my estate.'

So too in Latin—

> 'Quâ fornace graves, quâ *non* incude catenæ ?'—**Juv.**

Οὐ μή.

289. i. οὐ μὴ with the 2nd person of the future, is a *strong prohibition*; as

οὐ μὴ ποιήσεις; do not do it !

ii. οὐ μὴ with the aorist subjunctive and with other persons of the future, is a *strong negation*; as

οὐ μὴ ποιήσῃς you certainly shall not do it.

Instances of i. are

οὐ μὴ φλυαρήσεις ἔχων; don't keep playing the fool.— Ar. *Ran.* 202.

οὐ μὴ προσοίσεις χεῖρα, βακχεύσεις δ' ἰών,
μήδ' ἐξομόρξει μωρίαν τὴν σὴν ἐμοί;—Eur. *Bacch.* 343.
put not forth thy hand, but go play the bacchanal, and wipe not off thy folly on me. [The οὐ is understood both before βακχεύσεις and before μήδ' ἐξομόρξει.]

οὐ μὴ προσοίσεις χεῖρα, μήδ' ἅψει πέπλων; put not forth thy hand, nor grasp my robes !—Id. *Hipp.* 601.

290. These are usually explained by the interrogative; thus

οὐ μὴ προσοίσεις ;= will you not not-put-forth ?
   = will-you-not abstain-from-putting forth ?
   = put not forth !

Undoubtedly this explanation is open to the serious objection

that it attributes to μὴ that power of *coalescing with,* **and so** *reversing,* the meaning of a word which properly belongs to οὐ only. It is far better to explain the idiom thus:

> οὐ ποιήσεις ;—μή ; i.e. you will not do it—will you? =do not do it !*

Instances of ii. are

> οὔ σοι μὴ μεθέψομαί ποτε I will *never* follow after thee.— Soph. *El.* 1052.
>
> οὔ τι μὴ ληφθῶ δόλῳ I shall certainly not be caught by craft.—Æsch. *Sept.* 38.
>
> ἀλλ' οὐ μὴ οἷός τ' ᾖς but you certainly will not be able, —Plat. *Rep.* 341 c.

291. These are usually explained by the ellipse of δέος or δεινόν ('There is *no* fear *lest,* &c.'), which are often expressed, as in Ar. *Eccles.* 646 :

> οὐχὶ δέος μή σε φιλήσῃ there's no *fear* of his kissing you.

So in Latin :

> 'Non *metus* officio ne te certasse priorem Pœniteat.'— *Æn.* i. 548.

This is a simple explanation, and is certainly admissible. It may however be doubted whether these idioms, arising from the union of an objective and subjective negative, do not owe their prevalence to that accumulation of negative words towards which there is an instinctive tendency in all languages.

Μὴ οὐ.

292. After negatives, verbs expressive of negative notions (fear, doubt, shame, disapprobation, &c.), and in indirect questions, μὴ οὐ=*ne non,* or *ut,* is used.† The μὴ really

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* I have never met with any *formal* explanation of this idiom which satisfied me ; I feel convinced that these idioms are simply due to the tendency to accumulate negatives for the sake of emphasis.

† Verbs of fearing in Attic poetry are also followed by ὅπως = vereor ut, I fear that *not* ; and ὅπως μὴ = vereor ne, I fear *that.* δέδοικα ὅπως ἔλθῃ I fear that he will not come ; δέδοικα ὅπως μὴ ἔλθῃ I fear that he will come ; as

δέδοιχ' ὅπως

μὴ 'κ τῆς σιωπῆς τῆσδ' ἀναρρήξει κακά.—Soph. *O. R.* 1047. 'I fear that calamities *will* burst forth from this silence.' [Literally, 'I fear how lest,' &c.] Here again the French idiom resembles the Greek, 'Je crains que vous *ne* m'abandonniez' I fear you will abandon me ; 'Je crains qu'elle soit heureuse' I fear that she is *not* happy.—Clyde, p. 185.

belongs to the previous words, and expresses that their general result and effect is negative.

> δέδοικα-μὴ οὐκ ἀποθάνῃ I fear he will *not* die, vereor ut moriatur.

> δέδοικα-μὴ οὐκ ἔλθῃ I fear that he will not come, vereor ut veniat.

> ἄθρει μὴ οὐ τοῦτο ᾖ τὸ ἀγαθὸν consider whether this be not 'the good.'

293. Μὴ οὐ with the infinitive often has the sense of *quin*, *quominus*, after negatives, or quasi-negatives; after verbs of preventing, denying, &c.; and after δεινόν, αἰσχρόν, αἰσχύνη, ἐστί, &c.; e.g.

> οὐδὲν κωλύει μὴ οὐκ ἀληθὲς εἶναι τοῦτο nihil impedit *quominus* id verum sit, nothing hinders this *from* being true.

> τί ἐμποδὼν μὴ οὐκ ἀποθανεῖν ἐμέ ; quid impedit *quominus* moriar ? what prevents me from dying ?

> μὴ παρῇς τὸ μὴ οὐ φράσαι do not omit saying it.

> οὐδὲν ἐλλείψω τὸ μὴ οὐ
> πᾶσαν πυθέσθαι τῶνδ' ἀλήθειαν πέρι

> nihil prætermittam quin verum cognoscam, I will leave no stone unturned to discover the whole truth respecting these matters.—Soph. *Tr.* 88.

> πείσομαι γὰρ οὐ
> τοσοῦτον οὐδὲν ὥστε μὴ οὐ θανεῖν καλῶς

> for I shall suffer no penalty so great as to prevent my dying nobly.—Soph. *Ant.* 96.

> οὐχ οἷός τε εἰμὶ μὴ οὐ λέγειν non possum *quin* dicam, I *cannot but* say.

294. Μὴ οὐ with the participle follows negative expressions, and means *unless*; as

> δυσάλγητος γὰρ ἂν
> εἴην τοιάνδε μὴ οὐ κατοικτείρων ἕδραν

> I should be ruthless [a negative motion] if I did not pity such a suppliant posture.—Soph. *O. T.* 12.

> αἵ τε πόλεις .... χαλεπαὶ λαβεῖν .... μὴ οὐ χρόνῳ the cities are *difficult* (=not easy) to take except by time.—Dem. *de F. Leg.* § 135.

κ

VARIOUS NEGATIVE PHRASES.

295. Distinguish between οὔπω, μήπω nondum, *not yet.*

οὐκέτι, μηκέτι non amplius, *no longer.*

οὔτε=nec, οὐδὲ=ne quidem.

οὔ τι=not a whit.

οὐχ ὅτι=*not only.*

μὴ ὅτι=nedum, ne dicam, not to mention.*

These two phrases however, like οὐχ ὅπως, οὐχ οἷον, often mean ‘ *not only not ;*’ as

μὴ ὅπως ὀρχεῖσθαι ἀλλ’ οὐδ’ ὀρθοῦσθαι ἐδύνασθε you were not only unable to dance, but even to stand upright ;

so too οὐχ οἷον, as

οὐχ οἷον ὠφελεῖν δύναιτ’ ἄν, ἀλλὰ μήδ’ αὐτὴν σώζειν not only unable to assist, but even to save herself.

i. οὐκ ἔσθ’ ὅπως=nullo modo.

οὐκ ἔσθ’ ὅπως λέξαιμι τὰ ψευδῆ καλά I could not possibly call lies honourable.—Æsch. *Ag.* 620.

ii. οὐκ ἔσθ’ ὅπως οὐ non fieri potest quin, it cannot be but that.—Soph. *El.* 1479 ; Ar. *Eq.* 426.

iii. ὅσον οὐ, μόνον οὐ all but, tantum non.

ὅσον οὐκ ἤδη ἀπῆλθεν he has only just gone, il *ne* fait *que* de partir.

iv. οὐ μὴν ἀλλά ‘ not but what,’ ‘ however.’

οὐ μὴν ἀλλὰ ἐπέμεινεν ὁ Κῦρος μόλις πως not but what with some difficulty Cyrus kept his seat.

v. μὴ πολλάκις in Plato means ‘ lest *perchance.*’

vi. οὔτε μέγα οὔτε μικρὸν *nothing whatever* (cf. 1 Kings xxxii. 21, fight *neither with small nor great,* &c.).

vii. οὐδὲν χεῖρον ‘ *it is just as well to.*’

οὐδὲν δὲ χεῖρον ὑπομνησθῆναι καὶ Εὐπόλιδος one may *just as well* mention Eupolis also.

viii. οὐδὲν οἷον *there is nothing like* (doing so and so) ; as

οὐδὲν γὰρ οἷον ἀκούειν αὐτοῦ τοῦ νόμου car il n’y a rien *de tel* que d’entendre la loi même.

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* As ἄχρηστον καὶ γυναιξί, μὴ ὅτι ἀνδράσι useless even to women, not to mention (or *much* more to) men ; so in Italian ‘ i fortissimi uomini *non che* le tenere donne’ the bravest men, *not to mention* delicate ladies, &c. Clyde, p. 175.

PARTICLES.

Μὴ νεμέσα βαιοῖσι, χάρις βαιοῖσιν ὀπηδεῖ.

296. A perfect knowledge of the particles in which Greek abounds can only be obtained by extensive reading.* The manner in which, especially in Homer, ' they sustain and articulate the pulses of emotion' is in itself a fruitful and valuable study. By them alone we can perceive that Greek was the language of a witty, refined, intellectual, sensitive, and passionate people. It would be impossible in any book to *tabulate* the delicate shades of meaning, the subtle intricate touches of irony or pathos, the indescribable grace and power which the particles lend to many of the grandest passages in ancient literature. Indeed these can often be only felt at all by a scholarlike appreciation of the entire context, and of the circumstances which dictated the particular expression; so that in very many instances, not in Greek only but in German, and in *most* languages to a greater or less degree, the force of the particles cannot be accurately transferred into a foreign version. In short they are often untranslatable, and can only be approximately represented *by some look, gesture, emphasis, or tone of the voice.* Thus μὲν and δέ, two of the commonest Greek particles, correspond to the English ' on the one hand,' ' on the other hand;' but to substitute these long and heavy periphrases † for them in all cases would be utterly unidiomatic, and would not in any way represent their force and meaning in Greek.

It would be out of the question to attempt here anything approaching to a complete treatment of the conjunctions, which Apollonius Dyskolus‡ and Priscian arrange logically under no less than eighteen heads. All that we shall here attempt will be to give one or two notes and suggestions, which can be amplified by each student for himself.

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* Hence even the New Testament, though it represents the spoken Greek of its day, yet being Greek written by foreigners, is comparatively poor in the use of particles.

† The attempt to translate a particle exactly leads to curious results. Dr. Cyril Jackson used always to render Τρῶές ῥα by ' the Trojans, *God help them!*' and a former head-master of Eton always distinguished between σοι *Sir, to you*, and τοι *at your service* (Coleridge, *Gk. Classic Poets*, p. 221).

‡ Egger, *Apollon. Dysc.* p. 209. On the other hand, Dionysius Thrax only recognised eight classes of conjunctions.

297. COPULATIVE CONJUNCTIONS.*—καὶ=et, τε=que. In poetry we have ἠδέ, ἰδέ=atque. Often καὶ is used to mean *also, even*; and sometimes 'and yet,' as

> σὺ Διὸς ἔφυς . . . καὶ ἰαχὴ σὴ ἄδικος *and yet* thy utterance is unjust !—Eur. *Hel.* 1147 ; cf. *Herc. F.* 296.

Occasionally καὶ nearly means '*when*,' as

> ἤδη ἠὼς διέφαινε καὶ ἐπ' ἀκρωτηρίῳ ἐγενόμεθα.—Herod. vii. 217.
> ἤδη τε ἦν ὀψὲ . . . . καὶ οἱ Κορίνθιοι πρύμναν ἐκρούοντο.—Thuc. i. 50. Cf. Soph. *O. T.* 717; Herod. iii. 108 ; iv. 139, 181 ; Hebr. viii. 8 ;† Luke xix. 43.
> καὶ ταῦτα=and that too.
> μικρὰ καὶ οὐδὲν little or nothing (literally, '*and even* nothing ').

After ἴσος, ὅμοιος, ὁ αὐτός, and words of likeness generally, καὶ='*as*,' like the Latin similis *et, ac*; ἴσα καὶ=æque ac.

> οὐχ ὁμοίως πεποιήκασι καὶ Ὅμηρος they did not act in the same way *as* Homer.—Plat. *Ion*, p. 500 D.
> εἴ τις καὶ ἄλλος more than any one (by litotes).
> ἄλλως τε καὶ especially.
> καὶ δὴ well, suppose, or granted ; *fac ita esse*.

καὶ with πῶς, &c., often expresses surprise, &c. It is used too in eager appeals, as

> καί μοι δὸς τὴν χεῖρα ' give me then your hand.'
> ἦ καὶ τοιαύτας τῷδ' ἐπιρροιζεῖς φυγάς ; dost thou *too* really, &c.—Æsch. *Eum.* 424.

It often seems to connect the speaker's first *words* with a long train of his *thoughts*. One of Lord Lytton's tales *begins* with the word ' and '—' *And* the stars sat each upon his ruby throne, and looked with sleepless eyes upon the world.'—*Pilgr. of the Rhine.*

' *And*,' says Ben Jonson (*Engl. Gram.* p. 82), ' in the beginning of a sentence serveth for a mark of admiration.'

> ' What, quoth shee, *and* be ye wood !
> *And* wene ye for to doe good,
> *And* for to have of that no fame ?'
>   Chaucer, *Man of Lawe's Tale.*

καὶ εἰ etiam si, even if ; εἰ καὶ quamquam, even though (*wenn auch*).

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* The Hebrew ו ' and ' means a hook, and resembles a hook in shape.
† So in the Latin *et* : ' Nox *media, et* dominæ mihi venit epistola nostræ.'—Prop. III. xiv. 1.

Negative clauses are coordinated (united together) by οὔτε *nec*, οὐδέ *ne quidem*, &c.

οὔτε followed by τε = *so far from . . . that*.

298. DISJUNCTIVE CONJUNCTIONS.—ἢ . . . ἤ; εἴτε . . . εἴτε.

299. ADVERSATIVE CONJUNCTIONS.—μὲν 'indeed,' 'on the one hand,' the old neuter from εἷς, μία, ἕν = 'one thing.'

δέ 'but,' 'on the other hand,' derived from δεὶς = δύο = 'two things.' μέν *is always* (*regularly*) *followed by* δέ, or, less accurately, by some other adversative particle, as ἀλλά,* αὖ, μέντοι, &c. μήν, δή, are lengthened forms of μέν, δέ.

καίτοι = 'and yet,' 'although,' *verum, sed tamen.* καίπερ 'although' is used with the participle; καίτοι with the finite verb, as καίτοι ἀγαθὸς ἦν, καίπερ ἀγαθὸς ὤν.

ὅμως 'nevertheless,' *nihilominus*; as

> ἤκουσα κἀγὼ τηλόθεν μέν, ἀλλ' ὅμως I heard it from a distance, indeed, *but still* I heard it.†—Eur. *El.* 753.
> Dic. ἀλλ' ἐκκυκλήθητ'. Eur. ἀλλ' ἀδύνατον. Dic. ἀλλ' ὅμως.
> D. Now do be wheeled out. N. *Nay* I can't. D. *Nay* but do !—Ar. *Ach.* 401.
> κἀγώ σ' ἱκνοῦμαι, καὶ γυνή περ οὖσ' ὅμως and I too beseech thee, though but a woman, still !—Eur. *Or.* 671.

300. CONJUNCTIONS OF COMPARISON.—ὡς, ὥσπερ, ὥστε. Hom. ἠΰτε.

ὡς = *as*, ὣς *thus*; but when ὡς *as* follows its word it receives an accent; as λέων ὣς like a lion.

301. TEMPORAL CONJUNCTIONS.—ὅτε, ὁπότε *quando, quum.* Hom. εὖτε.

ἐπεί, ἐπειδή, ἕως, ἔστε, ἄχρι, μέχρι, πρίν, πάρος [see Temporal Sentences, § 214 seqq.].

αὐτίκα *immediately*, is used by Plato to mean '*for instance.*'

302. CAUSAL CONJUNCTIONS.—ὅτι, διότι, ἕνεκα, γάρ, &c. γάρ is derived from γε and ἄρα. γάρ in animated style often points to a suppressed sentence.

> πῶς γὰρ οὔ; *of course !* ‡
> τί γάρ; *how so ?* τί γὰρ κακὸν ἐποίησε; why, what evil hath He done ?

---

* Ἀλλὰ νὴ Δία = but *some one will say, at enim.*

† Compare the position of *tamen* in 'Perfida, sed quamvis perfida, cara **tamen.**'

‡ Cf. Ital. *perchè no ?* = certainly !

εἰ γὰρ *utinam.*

οὐ γὰρ ἀλλὰ *however.*

ἦ γὰρ τέθνηκεν οὗτος; what! is this man dead?

γὰρ also may express indignation, as

Ἀτρείδη κύδιστε, φιλοκτεανώτατε πάντων,
πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;—*Il.* i. 122.

Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἄνθρωπος ὃς οὐ γιγνώσκει,
κ.τ.λ. (Acts xx. 35), Ephesians! *why* what person is
there who is not aware, &c.

Like the Latin *nam*, as

Nam quis te, juvenum confidentissime, nostras
Jussit adire domos?—*Georg.* iv. 445 (cf. *Æn.* ii. 373).

303. INFERENTIAL CONJUNCTIONS.—Ἄρα (Ep. ἄρ and ῥά)
often expresses surprise, emotion, like '*it seems*,' '*after all*,'
&c. So that the Dean (see note † p. 195) was not so far wrong
when he translated Τρῶες ἄρα 'the Trojans, *God help them*'
(*New Crat.* p. 335); as

ταῦτα ἀκούσας ὁ Κῦρος ἐπαίσατο ἄρα τὸν μηρὸν when
Cyrus heard this, he smote on his thigh.

ὑφ' οὗ
φονέως ἄρ' ἐξέπνευσας;

by whose murderous blade *after all* you died.—Soph.
Aj. 1025.

ἦλθεν εἰ ἄρα εὑρήσει τι ἐν αὐτῇ he came if *haply* he might
find anything thereon.—Mark xi. 13.

ὦ παῖδες, ὡς ἄρα ἐφλυαροῦμεν boys, how we were triflin
after all!

This is like the Latin *ergo*, as in

'Ergo Quintilium perpetuus sopor urget'

so then the sleep that knows no end is weighing down
Quintilius!—Hor. *Od.* i. xxiv. 5.

ἆρα . . .; = *ne*,
ἆρα οὐ . . .; = *nonne*,
ἆρα μὴ . . .; = *num?*

οὖν *then*, οὔκουν *not then*, οὐκοῦν *therefore*. In *this* sense the
οὐκ becomes simply otiose (see § 103, and Herm. *Vig.* n. 261).

μὲν οὖν *nay rather, immo.*

τάδ' ἂν δικαίως ἦν, ὑπερδίκως μὲν οὖν this would have been
justly done, *nay* more than justly.—Æsch. *Ag.* 1363.

ἐγὼ οὔ φημι; φημὶ μὲν οὖν ἔγωγε do I deny it? *nay* on
the contrary, *I* assert it.—Plat.

In the *Knights* of Aristophanes when Kleon proposes that
Demos, the personified Great Public, should wipe his nose on
—but we must leave the line untranslated, *Eq.* 910:

ἀπομυξάμενος, ὦ Δῆμ', ἐμοῦ πρὸς τὴν κεφαλὴν ἀποψῶ,

the sausage-seller feeling that he cannot beat *that* proposal,
cries out

ἐμοῦ μὲν οὖν, ἐμοῦ μὲν οὖν nay rather on mine, on mine!

PARTICLES OF EMPHASIS.

304. Γὲ '*at least*' is used to modify various words; as

ὅς γε *quippe qui*, ' seeing that he.'
ἔγωγε *equidem*, I for my part.
εἴ γε since.
γε μὴν however.

Often ironical, as

εὖ γε κηδεύεις πόλιν good care *you* (forsooth) take of the
city !
παῦσαί γε *do* cease !

The exclamation μὴ σύ γε *oh do not!* is often used with
great pathos by Euripides, as in

μὴ δῆτα, θυμέ, μὴ σύ γ' ἐργάσῃ τάδε.—*Med.* 1056.
βούλει . . . ἀσχημονῆσαί τ' ἐκ νέου βραχίονος
σπασθεῖσ', ἃ πείσει· μὴ σύ γ'· οὐ γὰρ ἄξιον.—*Hec.* 405.

See too *Ion*, 439, 1334; *Phœn.* 531; *Iph. Aul.* 1460.

που often expresses surprise, οὔτι που 'not, I presume;'
οὐ δήπου 'not, I suppose;' e.g.

πῶς; οὔτι που σῷ φασγάνῳ βίου στερείς;—Eur. *Hel.* 95
[cf. 475, 541, *or* 1510].
οὐ τί που *minantis et indignantis est*, οὐ δήπου *suspicantis*.
—Stallbaum.

γοῦν at any rate.

δὴ 'certainly :'

καὶ τότε δὴ even then; οὕτω δὴ then *at last.*
νῦν ὁρᾶτε δὴ now of course you see.
μέγιστος δὴ far the greatest [compare αὐτὸς δὴ i-*dem*,
πρὶν δὴ pri-*dem*, ἄγε δὴ age *dum*].

Often like δήπου 'of course,' 'forsooth,' with a shade of sarcasm,
καὶ δὴ often means *fac ita esse*; as

καὶ δὴ τεθνᾶσι· τίς με δέξεται πόλις; well, *suppose* them
dead; what state then will receive me?—Eur. *Med.*
386; *Hel.* 1066.

Sometimes it implies *quid tum?* as in *Hel.* 101; *El.* 655.

βλέψον κάτω look downwards.
καὶ δὴ βλέπω well, I am looking—what then?

σχεδόν τι 'it may perhaps be said' also expresses great
irony; as

σχεδόν τι μωρῷ μωρίαν ὀφλισκάνω (Soph. *Ant.*470) perhaps
it is a fool at whose hands I incur the charge of folly.

δῆτα is a lengthened form of δή; e.g.

οἴκτειρε δ' ἡμᾶς . . . . οἴκτειρε δῆτα but pity us—*ay, do*
pity us.—Eur. *El.* 678.
ἰὼ ἰὼ δῆτ' woe! ay, woe!—Soph. *O. R.* 541.
δῆθεν 'naturally enough;' or, *as they alleged,* 'scilicet,'
mostly in an ironical sense.—Hdt. i. 59; Thuc. i. 92.
δήπουθεν 'I should hope.'

μήν 'verily,' 'truly,' *vero,* a lengthened form of μέν—

τί μήν; *why not?* of course; *what then?*
ἕπου μήν do follow.
ἀλλ' ἐστὶ μὴν οἰκητὸς well, it *certainly is* inhabited.—Soph.
Œd. Col. 29.
καὶ μὴ *enimvero,* moreover.

μὰ a form of adjuration, generally in negative oaths, as

οὐ μὰ Δία no by Zeus!
οὐ μὰ τόδε σκῆπτρον *never* by this sceptre!

περ a shortened form of περί; in its adverbial sense of
'exceedingly' it increases the force of words, like *per* in Latin,
as '*per*gratus, *per*que jucundus.'

ἐάν περ *even if.*
ἀγαθός περ *very good*; compare our colloquial expression
'good *all round*,' and the French très, which is derived
from *trans,* so that très bon = *thoroughly* good (= *good
throughout*).

Often it comes to mean ' *although*,' as

γενναῖός περ ἐὼν *though noble,* &c.

τοι 'ay,' as

σέ τοι, σὲ κρίνω you, *ay, you.*—Soph. *El.* 1445.

Probably the τοι in τοιγὰρ 'therefore' is derived from τῷ *since*
it may begin a sentence, as in Soph. *Tr.* 1249; *Ant.* 594.

INTERJECTIONS.

305. Interjections being, as their name implies, passionate exclamations *thrown in* to the sentence, are for the most part unsyntactical. The Greeks did not even regard them as forming separate parts of speech, but classed them with adverbs. The Roman grammarians first treated them separately. Their claim to be separately considered, and their high linguistic importance, I have vindicated elsewhere (*Chapters on Language*, pp. 88–103). Their antiquity and their truthfulness have justified grammarians so eminent as Scaliger and Destutt de Tracy in regarding them as words *par excellence*.

ὦ the sign of the vocative (ἄρθρον κλητικῆς πτώσεως) is an interjection in all languages, and is in reality the same as ὦ the interjection (ἐπίρρημα σχετλιασμοῦ).

Interjections may be followed either by the causal genitive (as οἴμοι τῶν κακῶν) ; or, more rarely, by the accusative of the object.

The tragedians often have interjections *extra metrum* ; i.e. they do not take them into the scansion of the line.

ORDER OF WORDS, &c.

306. A sentence is arranged in the natural order when the subject with all that belongs to it is placed first, and then the predicate with all that belongs to it, the copula being either expressed between the two, or understood, or involved in some inflection.

307. Thus in all languages such a sentence as

<div align="center">Alexander conquered Darius</div>

is expressed in the natural order (φυσικὴ τάξις) ; and it would usually be so expressed in Greek, as

<div align="center">ὁ ᾿Αλεξάνδρος ἐνίκησε τὸν Δαρεῖον.</div>

But owing to the *inflection* of the accusative in Greek and Latin, the order may be altered in those languages in every possible way (πλαγιασμός), without any modification of the sense,—the subject, the verb, or the accusative being placed first, according as it is requisite to make any one of them emphatic ; whereas in English or French any variation of the order destroys the sense, and if it were necessary to bring Darius into prominence we should be obliged to adopt some entirely different turn of sentence, as

<div align="center">Darius was conquered by Alexander.</div>

308. We can indeed use a rhetorical inversion in **English poetry** (though but rarely in prose), and often with the finest effect; as

> And over them triumphant Death his dart
> *Shook*, but delayed to strike.—Milton.
> Under a coronet his flowing hair
> In curls on either cheek *played* ; wings he wore, &c.—Id.

But our power of doing this is extremely limited, as must always be the case in a flexionless language; and it is impossible to read a page of Demosthenes, or Cicero, or Virgil, without seeing the immense rhetorical power which they are able to command by a mere variation in the order of construction. It is almost impossible to render in an analytical language the matchless force of such expressions as

> ἐν δὲ φάει καὶ ὄλεσσον,

or,

> Me, me, adsum qui feci, in me convertite ferrum,
> O Rutuli !

And although the rich and powerful vocabulary of English renders it one of the noblest of all languages, yet in harmony, precision, elasticity, variety, grace, and force, it must yield an easy victory to the Greek.

309. We may here mention one or two of the figures, rhetorical and idiomatic, which are of the most *constant* occurrence in Greek. It will be seen that many of them are due to that agility and acuteness of the Greek intellect which enables them readily to sacrifice the grammar of a sentence to its logic, or in other words its form to its meaning. Hence arose the many forms of the sense-figure (σχῆμα πρὸς τὸ σημαινόμενον *constructio ad sensum*); e.g.

i. When the concord is only a concord of the sense,* as

> φίλε τέκνον ; varium et mutabile semper Fœmina ; Διὸς
> τέκος ἥτε μοι αἰεί, &c.

ii. When the expression is shortened by the suppression of a clause or word (Brachylogy, *breviloquentia*), as

> δεινὰ βοᾶν, sc. βοήματα, τύπτομαι πολλάς, sc. πληγάς.

---

* Cf. the Italian *Corsevi le sorelle* ; (*each of*) the sisters ran thither.—Boccaccio.

Of this there are several varieties, as

a. Constructio prægnans, where two clauses are compressed into one; as

> Φίλιππος εὑρέθη εἰς Ἄζωτον P. was carried *to* Azotus, and found there.

b. Zeugma, where *two* nouns are joined to a verb, which only suits *one* of them, but *suggests* the other verb, which may often be even opposite in sense; as

> γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα I gave you milk *to drink*, not meat.—1 Cor. iii. 2.
> κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων *preventing* from marriage, (ordering to) abstain from meat (where the positive κελευόντων is understood out of the negative κωλυόντων).—1 Tim. iv. 3.
> 'See Pan with flocks, with fruits Pomona crowned' (where from 'crowned' we must understand 'surrounded' in the first clause).—Pope.

This figure of speech is very rare in English, and illustrates more than any other the Greek quickness of apprehension.

c. Syllepsis, often confounded with Zeugma,[*] where the *same* word is applied to different nouns but in a *different sense*; as

> ἕλεν δ' Οἰνομάου βίαν παρθένον τε σύνευνον he *subdued* the might of Œnomaus, and [won] the virgin as his bride.—Pind. *Ol.* i. 88.
> 'Quas et aquæ *subeunt* et auræ' *under* which the waves and breezes flow.—Hor.

In English the chief instances are comic, as

> 'This general is a greater *taker* of snuff as well as of towns.'—Pope.
>
> 'And there he *left* his second leg,
> And the forty-second foot.'—Hood.
>
> 'Miss Bolo went home *in* a flood of tears and a sedan-chair.'—Dickens.
>
> 'He *flung* his powerful frame into the saddle and his great soul into the cause.'—Earl of Carlisle, *Siege of Vienna*.

---

[*] On the distinction between the two, see Lobeck, *ad Soph. Aj.* p. 429 seqq.

d. Comparatio Compendiaria, or Brachylogy of comparison; as

κομαὶ Χαρίτεσσιν ὁμοῖαι hair like (that of) the Graces.—
Il. xvii. 51.

εἶχε κέρατα δύο ὅμοια ἀρνίῳ he had two horns like (those of) a ram.—Rev. xiii. 11.

πυραμὶς πατρὸς μείζων a pyramid loftier than (that of) his father.

'His ascent is *not so easy as those who*,' &c.—Shakspeare, *Coriolanus*, ii. 2.

e. Ellipsis, the omission of a word easily understood, as

εἰς ᾅδου, ὡς βαθὺν ἐκοιμήθης sc. ὕπνον, ἐς κόρακας sc. ἔρρε, ποτήριον ψυχροῦ sc. ὕδατος, calida sc. aqua, &c.

'To whom thus Eve *in few*.'—Milton.

This is common in all languages, as when we say a coach *and six* (sc. horses), a bottle of port (sc. wine), to St. Paul's (sc. church), he sat on the right (sc. hand), &c.

f. Anakoluthon, or non-sequence; when the sentence begins with one construction, and continues in another. This is very common in Greek, which is a language eminently swayed by emotion, and one in which the syllogism of passion often supersedes and transcends the syllogism of logic. It is found in writers who adopt a naïve, simple, childlike style, as Herodotus; in those profound and powerful writers whose thoughts flow more rapidly than their words, as Thucydides, Pindar, Æschylus, and St. Paul; and in those who, like Plato, adopt the informal and easy style of common life.*

Sometimes, *a.*, they are common sense-constructions; sometimes, *β.*, rhetorical; and sometimes, *γ.*, merely due to carelessness or accident.

a. ἔδοξε τοῖς Ἀποστόλοις . . . γράψαντες.—Acts xv. 22.†

β. Under this head fall the instances of *oratio variata*, where for the avoidance of monotony, the phrase is altered, as

ζηλοῦτε τα ᾳ πνευματικὰ μᾶλλον δὲ ἵνα προφητεύητε.—1 Cor. xiv. 1;

---

* See Jelf, § 901.

† Cf. ἀπηγγέλη αὐτῷ λεγόντων, Luke viii. 20, and similar idioms in the LXX. *passim*.

and the frequent transition from *oratio obliqua* to *oratio recta*; as

> παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν ἀλλ' ἀπελθὼν δεῖξον κ.τ.λ.
> he bade him to tell no one, but departing *shew thyself,*
> &c.—Luke v. 14; cf. Acts xxiii. 22; Ps. lxxiv. 16
> seqq.; Virg. *Æn.* viii. 291.

This is sometimes used with fine effect in poetry, as in Milton
(*Par. Lost*, iv. 721):

> 'Both turned, and under open sky adored
> The God that made both sky, earth, air, and heaven ...
> And starry pole. *Thou also madest* the night,
> Maker Omnipotent, and thou the day,' &c.*

See Stebbing's Longinus, pp. 102, 103.

γ. Careless anakolutha are found even in the best writers; as

> θεωρῶ, ὅτι μετὰ ὕβρεως .... μέλλειν ἔσεσθαι τὸν πλοῦν.
> Acts xxvii. 10.

> 'Those *who* he thought true to his party.'—Clarendon.
> The sun upon the calmest sea
> Appears not half so bright as *thee.*—Prior.

g. *Aposiopesis*, the passionate suppression of the latter part
of a sentence; as

> κἂν μὲν ποιήσῃ καρπον ... εἰ δὲ μήγε.—Luke xiii. 9 (for
> other instances see Luke xix. 42; xxii. 42; Acts
> xxiii. 9). Here, as Winer finely observes, ' sorrow has
> suppressed the apodosis.'
> μὴ σύ γ'.—Eur. *Hec.* 405.†
> Quos ego—sed motos præstat componere ventos.—**Virg.**
> *Æn.* i. 135.

Compare the German Warte, ich will dich ... !

> 'Bertrand is—what I dare not name !'—Scott.

310. Among other figures of speech we may mention

HYPERBATON,‡

verbi transgressio, the rhetorical misplacement of a word, as

> ᾧ καὶ δεκάτην 'Αβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων, ὁ πατρι-
> άρχης to whom even Abraham gave a tithe of his first-
> fruits, the patriarch.—Heb. vii. 4 ; cf. Mark xi. 10.

---

* For similar instances see Forbiger, Virg. *Æn.* ii. 182, iii. 185.
† See *Il.* i. 340.
‡ The word, which first occurs in Plato (*Protag.* p. 343 E) was pro-
bably borrowed from him by the scholiasts. See Weil, *De l'ordre des
mots dans les langues anciennes*, p. 8.

This is not uncommon in Elizabethan English.

> ' More than ten criers and *six* noise of trumpets.'—Ben
> Jonson, *Sejanus*, v. 7.

Under this head we may range,

a. ANTIPTOSIS, the transposition of the subject from one
clause to another, as

> ὃν εἶδες ἄνδρα οὗτός ἐστιν. Cf. Acts xxi. 16; Rom. vi.
> 17.
> οἶδ' ἣν ἔθρεψεν Ἑρμιόνην μήτηρ ἐμή.—Eur. *Or.* 1117.
> *Urbem* quam statuo vestra est.—*Æn.* i. 572.
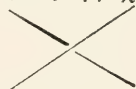> <div align="center">*Him* I accuse</div>
> The city gates by this hath entered.—Shaksp. *Ant. ana
> Cleop.* iii. 1.
> ' And God saw the light that it was good.'—Gen. i. 4.

See p. 78.

b. CHIASMUS, when words are arranged cross-wise like the
letter X, as

This is very common in Latin, where the arrangement

> Ratio consentit, repugnat oratio (Cic. *de Fin.* iii. 3)

is more elegant and forcible than ratio consentit, oratio repug-
nat. Something like it is found in English, as

> ' He hath fed the hungry—the rich he hath sent empty
> away.'
> <div align="center">' Foreknowledge, will, and fate,</div>
> Fixed *fate*, free *will*, foreknowledge *absolute*.'
> <div align="right">Milton, *Par. Lost*, ii. 560.</div>

c. HYSTERON PROTERON (πρωθύστερον) or Last-first, as

> τὰς μὲν ἄρα θρέψασα τεκοῦσά τε.—*Od.* xii. 134.
> ' Moriamur et in media arma ruamus.'—Virg. *Æn.* ii. 353.
> ' In Africam redire atque ex Italiâ decedere.'—Cic. *Cat.*
> IV. x. 21.
> ' Is your father *well*, the old man of whom ye spake, is
> he *yet* alive?'—Gen. xliii. 47.
> ' *I die, I faint, I fail*.'—Shelley.

d. HYPALLAGE, an attraction of the adjective to a substantive with which it does not properly agree, or more generally a change of case (Enallage, as dare classibus Austros, for classem Austris).

> ὄγκον ὀνόματος μητρῷον motherly boast of a name=boast of a mother's name.—Soph. *Tr.* 817.

> Nec purpurarum sidere clarior
> Delenit usus.—Hor. *Od.* III. i. 42.

'Holy and humble men of heart'=men of holy and humble hearts. Cf. Isaiah.

> 'With the *innumerable* sound
> Of hymns and sacred songs.'—*Par. Lost,* iii. 147.

311. EUPHEMISM,

the principle of avoiding all strong or unpleasant forms of expression. This tendency has exerted a most powerful influence over the Greek language,* and leads to the use of such terms as ἐάν τι πάθη for 'if he die,' εὐήθης for 'silly,' οἴκημα for 'prison,' &c. (See Abbott, *Shaksp. Gram.* p. 75, and some remarkably beautiful lines of Faber, quoted in Reed's *Lect. on Eng. Lit.* p. 90.) We may range under this head

a. IRONY (χλευασμός, very different from the Greek εἰρωνεία of which the style of Plato is so perfect an example), Persiflage (χαριεντισμός), complimentary expressions (ἀστεϊσμός), &c., which need no special illustration.

b. HYPOKORISMA, the use of exaggerated terms of endearment, and the veiling over of that which is disagreeable or vicious by specious glosses (see *Chapters on Language,* pp. 281, 282).

c. LITOTES (smoothness), the suggestion of a strong notion by the use of an over-weak form of speech, as

> οὐ πάνυ = omnino non, οὐχ ἥκιστα = μάλιστα.†
> οὐδέ κέ μίν τις
> γηθήσειεν ἰδών.—Il.

---

* In fact euphemism is woven into the very structure of Greek, and explains many of its words and idioms. Hence ἄν with the optative for a polite imperative, and an indirect future ; the use of the optative as the most indirect mood in wishes ; the use of the indefinite τις for a personal pronoun (as in English 'one'—'it's enough to enrage *one*,' &c.). See *Chapters on Language,* p. 278.

† This particular use of the negative, as when we say of a poor man 'he's *not* rich,' of a short man οὐ μέγας, &c. is called Meiosis.

Illaudati Busiridis aras.—Virg. *Georg.* iii. 5.

'Shall I praise you for those things? I *praise you not.*'

'Narcissa's nature *tolerably mild*
To make a wash would *hardly* stew a child.'—Pope.

d. ANTIPHRASIS, the suggestion of a word by the use of its *opposite*, as εὐώνυμος and ἀρίστερος for the ill-omened *left.*

e. AMBIGUITY, the use of a formula to dismiss an unpleasant subject;* as

ὃ γέγραφα γέγραφα what I have written I have written (cf. 'If I perish, I perish;' 'If I be bereaved of my children, I am bereaved,' &c.).—*O. T.* 1376, &c.

He is that he is, I may not breathe my censure.—*Othello.*

Among other figures we may briefly mention

312.   PLEONASM,

or the use of words apparently superfluous, as in

πόλεμον πολεμεῖν, μεγέθει μέγας, πανύστατον δὴ κοὔποτ' αὖθις αὖ πάλιν, ἔφη λέγων, cursim currere, 'we have seen with our eyes,' &c.†

This is an important tendency in language, and admits of a very wide range of illustration, which cannot here be given. Under this head we may range two out of many rhetorical figures (such as Epanaphora, Anadiplosis, Palillogia, &c.), e.g.

---

* Hanc formulam et similes adhibent ii qui rem clarius exponere aut nolunt, aut nequeunt.—Seidler.

† '*Pistol.* He hears with his ears.
    Sir Hugh. The tevil and his tam! what phrase is this, "He hears with ear?" Why it is affectations.'—Shaksp. *Merry Wives of Windsor,* I. i.

Lobeck has treated the subject with his usual exhaustive learning, *Paralip. Gram. Græc.* 61 seqq. and *Dissert.* 8; and on *Aj.* v. 140, 866; see too Id. pp. 181–185. It is a special characteristic of immaturity, and therefore of children; hence it is very common in *colloquial* usages, and in infant literatures. One very common form of pleonasm, especially in the tragedians, is the repetition of a participle after the principal verb; e.g. κτείνει Κρέοντα καὶ κτανὼν ἄρχει χθονός.—Eur. *Herc. F.* 33. Cf. *Hec.* 25, *Phœn.* 22, &c. There is an instance of pleonasm in Pope's *Odyssey,* which Lord Macaulay used to call 'the very worst line in the English language,' viz.:

'To the rock he clung
And *stuck adherent,* and *suspended hung*!'

See *Origin of Language,* p. 168.

a. Periphrasis, or circumlocution; as

μέγα χρῆμα συός,* βίη Ἡρακλῆος, σθένος Ἕκτορος, ἱερὴ
ἲς Τηλεμάχοιο, κ.τ.λ.

Compare:

‘When once *the service of the fort* is gangrened.’—Shaksp.
‘The high promotion of his Grace of Canterbury,
 Who holds his state at door with pursuivants.’—*Hen.
 VIII.* v. 2.

Milton—

‘where the *might of Gabriel* fought
And with fierce ensigns pierced the deep array
Of Moloch, furious king.’—*Par. Lost,* vi. 345.

and Gibbon—

‘*The youth and inexperience of the prince* declined a
 perilous encounter.’

and Schiller—

‘Zu Aachen in seiner Kaiserpracht,
 Im alterthümlichen Saale,
 Sass *König Rudolphs heilige Macht*
 Beim festlichen Krönungsmahle.’
 Der Graf von Habsburg.

See Stebbing’s Longinus, p. 108.

b. Polyptoton, the collocation of different cases or tenses
of the same word, as

δόσιν κακὰν κακῶν κακοῖς.—Æsch. *Pers.* 1035.
Clipeus clipeis, umbone repellitur umbo,
Ense minax ensis, pede pes, et cuspide cuspis.—Stat.
Dart follows dart, lance lance.—Byron.
Alive they shall not take him; not *they alive, him alive.*
 —Carlyle, *French Rev.* i. 282.
‘Both *stricken strike,* and *beaten both do beat.*’—Spenser,
 F. Q. v. 7.

313.   HENDIADYS,

the use of two nouns to convey one notion, as

βοτὰ καὶ λείαν = plundered booty.—Soph. *Aj.* 145.
Pateris libamus et auro = with golden cups.—Virg. *Georg.*
ii. 192.

---

* See Bernhardy. *Griech. Syntax,* S. 52.

See Lobeck *ad loc.* p. 112. He distinguishes four **kinds of** hendiadys:

1. Where the second word is explanatory, as
   πυρὶ καὶ στεροπαῖς ' with lightning flames.'
2. Where the dependent notion precedes, as
   αἷμα καὶ σταλαγμὸν ' a drop of blood.'
3. Where two entire synonyms are united, as
   λῆγε βοῶν καὶ παῦε (compare ' I am a widow woman, and my husband is dead,' 2 Sam. xiv. 5).
4. When words of similar origin are joined, as
   στροβεῖ καὶ στρέφεται.

314. ASYNDETON,

the omission of conjunctions, as Abiit, excessit, evasit, erupit. There is a fine instance in Eur. *Hipp.* 352, expressive of the most violent emotion. Many epithets are often thus joined (πύργωσις ἐπιθέτων), as in Homer, *Il.* xi. 32 :*

   ἀμφιβρότην πολυδαίδαλον ἀσπίδα θοῦριν καλήν.

Thus we find in Shakspeare—

   Unhouseled, unanointed, unanealed.

and Milton—

   Among innumerable false, unmoved,
   Unshaken, unseduced, unterrified,
   His loyalty he kept, his love, his zeal.—*P. L.* v. 501.

315. PARONOMASIA,†

the juxtaposition of words of similar sound, which is especially frequent in proverbs, and proverbial expressions, as

   παθήματα μαθήματα, bear and forbear, changes and chances, giving and forgiving, &c.

In Rom. i. 29, 31 we have πορνείᾳ πονηρίᾳ, φθόνου φόνου, ἀσυνέτους ἀσυνθέτους.

   ' Quam *ferus* et vere *ferreus* ille fuit.'—Tibullus.
   ' *Fear* the *fierce*ness of the boy.'—Ben Jonson.

---

* In Æschylus we have six epithets to one noun, *Ag.* 155,
   μίμνει φοβερὰ παλίνορτος,
   οἰκονόμος, δολία, μνάμων μῆνις τεκνόποινος.

† This subject is treated at some length (being a very important one in the history of language) in *Chapters on Language*, p. 265.

Such assonances form the staple ornament of Arabic prose (see *Families of Speech*). They were very popular in euphuistic style :

> 'Who can perswade where *treason* is above *reason*, and *might* ruleth *right*, and it is had for *lawfull* whatsoever is *lustfull*; and *commotioners* are better than *commissioners*, and *common woe* is named *commonwealth*?'—Sir John Cheeke.

Under this head fall the numerous plays on names and words[*] found in writers of every age and every language ; and under the same general division fall such figures as,

a. ONOMATOPŒIA, the imitation of the sense by the sound ; whether in words, as τήνελλα the sound of a harpstring, *taratantara* the blast of a trumpet, &c., or in lines, as

> δεινὴ δὲ κλαγγὴ γένετ' ἀργύρεοιο βιοῖο (of a twanged bow-string).

> πολλὰ δ' ἄναντα, κάταντα, πάραντά τε, δόχμιά τ' ἦλθον (of galloping horses).

> Quamquam sunt sub aquâ sub aquâ maledicere tentant (of the croaking of frogs).—Ovid.

> Quadrupedante putrem sonitu quatit ungula campum.—Virg. *Æn.* viii. 596.

> 'Shocked like an iron-clanging anvil banged
> With hammers.'—Tennyson, *The Princess.*

> Und es wallet, und siedet, und brauset, und zischt,
> Wie wenn Wasser mit Feuer sich mengt,
> Bis zum Himmel spritzet der dampfende Gischt, &c.
> > Schiller, *Der Taucher.*

This figure abounds in the best poets of every age.[†]

---

[*] It is particularly common in Tennyson ; as

> 'Every soldier waits
> *Hungry* for honour, *angry* for his king.'
> 'the sea-wind sang
> *Shrill, chill* with flakes of foam.'
> 'To *break* my chain, to *shake* my *mane*.'

[†] It is a principle of immense importance. See *Origin of Language,* chap. iv.; *Chapters on Language,* p. 168 and *passim.*

b. ALLITERATION, as

> Σῶσος καὶ Σωσὼ Σωτείρῃ τήνδ' ἀνέθηκαν
> Σῶσος μὲν σωθεὶς Σωσὼ δ' ὅτι Σῶσος ἐσώθη.—Simonides.

' O Tite, tute, Tati, tibi tanta, tyranne, tulisti.'—Ennius.

' Alliteration adds its artful aid' very commonly in our own poets, and is, as *alternate* alliteration, used very subtly in the following examples:

> Her *d*ainty *l*imbs *d*id *l*ay.—Spenser.
> His *h*eavy-*sh*otted *h*ammock-*sh*roud.—Tennyson.

c. OXYMORON is the juxtaposition of opposite words, as

> γάμος ἄγαμος, χάρις ἄχαρις.
> Funera ne-funera ' living deaths' (Catull. lxiv. 83), splendide mendax, &c.,* insaniens sapientia, impietate pia est (Ov.), strenua nos exercet inertia (Hor.).

' His *honour* rooted in *dishonour* stood,
  And faith unfaithful kept him *falsely true.*'
>   Tennyson's *Idylls*, p. 192.

' Shall make the name of Danton *famous infamous* in every land.'—Carlyle.

d. ANTITHESIS, the contrast of opposite conceptions, as

> Infelix Dido, nulli bene nupta marito,
>   Hoc fugiente peris, hoc pereunte fugis.—Auson.

> κτᾶσθαι μὲν ὡς χρῷτο, χρῆσθαι δὲ ὡς τιμῷτο to obtain that he might use, and to use that he might be honoured.—Ar. *Rhet.* iii. 9.

This sentence illustrates both antithesis, parisosis (balancing of clauses), and paromoiosis (assimilation of endings).

The παρὰ γράμμα σκῶμμα or sudden pun, referable to antithesis, is frequent in Aristophanes. A good example of this σκῶμμα is the verse

> ἐκ κυμάτων γὰρ αὖθις αὖ γαλῆν ὁρῶ.†

So in English,

' Here the first $\left\{ \begin{array}{c} \text{r} \\ \text{n} \end{array} \right\}$ oses of the year shall blow.'

---

* Hor. *Od.* iii. xi. 35; cf. i. xxxiv. 2, iii. xvi. 28.
† The line in Euripides (*Orest.* 279) ran γαλήν' = γαληνὰ ' calm'—'*after* storm I see a calm,' but the actor did not pronounce so as to allow for the elision, and it became a standing joke at Athens—' out of the waves I see—a weasel !'

The σκῶμμα παρὰ προσδοκίαν corresponds in some measure to the ‘pleasantry by surprise’ of the (miscalled) Augustan age of English literature ; as

> ἔστειχε δ’ ἔχων ὑπὸ ποσσὶ . . . χίμετλα he was walking, having under his feet—chilblains.—Ar. Arist. *Rhet.* iii. 6.

> ‘Where thou, great Anna, whom three realms obey,
>   Dost sometimes counsel take, and sometimes—tea !’
>   Pope.

e. RHYME. The secret of the pleasurableness of Rhyme was not unknown to the ancients, and it is found in many passages, as

> Ἠύτε ἔθνεα εἶσι μελισσάων ἀδινάων,
> Πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων.—Hom. *Il.* ii.87.
> Cœlum nitescere, arbores frondescere,
> Vites lætificæ pampinis pubescere,
> Rami baccarum ubertate incurvescere.
>   Ap. Cic. *Tusc. Quæst.* i. 69.

f. RHYTHMS. Occasionally an accidental verse, or a sentence with the cadence of a verse, occurs in good writers, but this is as much a defect as the blank-verse style of English prose.

> πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον.—James i. 17.
> καὶ τροχίας ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν.—Heb. xii. 13.
> Auguriis patrum et priscâ formidine sacram.— Tac. *Germ.* 39.
> Urbem Romam a principio reges habuere.—Tac. *Ann.* c.1.
> Cnæi Pompeii veteres fidosque clientes.—Sall. *Cat.* 19.

It will be readily understood that many figures of speech are here designedly passed over as of secondary importance, but the subject is one which will bear examination, and is essential to the study of language as illustrating psychological tendencies.

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